

THE CONGREGATIONALIST

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CONTENTS

EDITORIAL:

Paragraphs	653
The Two Sides of the Shield	653
Can Intemperance Be Lessened?	654
The Craze for Paternalism	654
Should This Church Adopt Any New Methods?	655
Week in Review	655
In Brief	656

STAFF CORRESPONDENCE:

The Interior	657
Australia	658

CONTRIBUTIONS:

A Voice of Nature—a poem. Frank Dempster Sherman	649
Forward Movements in Theological Training. IV. The Educational Scheme at Hartford. Rev. J. H. Chandler	659
The Purpose of the Church. Rev. C. A. Dickinson	660
Two Assumptions that Need Examination. Rev. S. W. Dike, LL. D.	661
A New University Settlement. Rev. Amos L. Dobbins, D. D.	662
A Momentous Meeting in Japan. J. H. P.	683

THE HOME:

Hour by Hour—a selected poem	663
Paragraphs	663
"Talitha Cumi." Rollin L. Haritt	663
What Changed Tim. Angie W. Wray	664
Sunday Occupations for Boys and Girls. Mrs. Clara Smith Colton	665
Conversation Corner. Mr. Martin	666

SUNDAY SCHOOL—Lesson for May 29

Y. P. S. C. E.—Topic, May 29-26	667
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LITERATURE

NEWS FROM THE CHURCHES:

A Pastorate Established at Roxbury	671
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MISCELLANEOUS:

Notices	650
Woman's Board Prayer Meeting	662
A Christian College for Utah	663
The Congregationalist Services, No. 15	673
Biographical	674
The Business Outlook	675
Mr. Moody in Salem	677
Education	677
Boston Ministers' Meeting	678
Boston Superintendents' Union	678
Oberlin Theological Commencement	678
Deaths	679

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A VOICE OF NATURE.

BY FRANK DEMPSTER SHERMAN.



Lying upon the grass, God's green divan,
Beside the pebbly margin of a brook,
I listened to the water as it ran,
Accompanying the poet of my book.

A sympathetic note for every word

Had this musician playing as he went;

Now all the light staccato of a bird,

And now a chord of rich sounds interblent.

And far away I heard, from time to time,

The windy surf break on the meadow shore,

Greeting the poet when some happy rhyme

Caught Nature's heart and thrilled it to the core.

Thus was it given me to understand

The deeper meanings of the singer's art;

Ever he walks with Nature, hand in hand,

Interpreting the music in her heart.

He is her brother, kin to Night and Day,

To wind and wave and every vocal thing—

God sets his fingers on the lyre to play,

Touches his lips with song and bids him sing!

Notices.

Religious and ecclesiastical notices in an abbreviated form are inserted without charge. The price for publishing such notices in full is ten cents a line (eight words to the line).

EVANGELICAL ALLIANCE. Bromfield Street Church, Monday, May 14, 10 A. M. Speaker, Rev. A. J. Gordon, D. D. Subject: Joseph Kabinowitz and Other Hebrew Christians.

FOREIGN MISSIONARY PRAYER MEETING in the rooms of the Woman's Board of Missions every Friday at 11 A. M.

MASSACHUSETTS GENERAL ASSOCIATION.—Annual meeting at Pittsfield, beginning May 16 at 2:30 P. M. and closing Thursday noon, May 17. Sermon by Dr. G. A. Gordon. Among the speakers will be Dr. John Bascom on The Church and Social Reform, Rev. C. A. Dickinson on The Institutional Church and Dr. P. S. Moxon on Christian Socialism. Reduced rates on B. & A. R. R.

THE HOME MISSIONARY MEETING.—The Raymond & Whitcomb excursion to Omaha for those wishing to attend the meeting of the Congregational Home Missionary Society will leave Boston, Monday, June 4, at 3 P. M., and Omaha in return on Monday, June 11. Round trip tickets, \$5 for clergymen and their families, \$10 for others, covering railroad fare, Pullman sleeper, meals en route and hotel bill at Omaha, may be obtained of Joshua Coit, Room 8, Congregational House. Those intending to go should register as soon as possible that arrangements may be made for location of sleepers.

THE 16TH GENERAL ASSEMBLY of the Presbyterian Church in the U. S. A. First Presbyterian Church, Saratoga, N. Y., May 17. Opening sermon by the retiring moderator, Rev. Willis G. Craig, D. D., LL. D.

WILLIAM HENRY ROBERTS, *Stated Clerk.*

MASSACHUSETTS BOARD of MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset St., Boston.

NINETY-SECOND ANNUAL MEETING General Association of the Congregational ministers of Massachusetts at Pittsfield, May 15, 16, 17.

Order of Exercises: Tuesday, 2:30 P. M., Organization and business; 2:45, Secretary's Report, Rev. H. A. Hazen; 3:00, Treasurer's Report, Mr. William A. Paine; 3:45, Ministerial Bureau, a report by Rev. B. F. Hamilton; 4:00, Topic, The Diaconate, Rev. E. A. Reed, D. D., followed by discussion; 5:00, Adjournment; 7:30, Public Worship—sermon by Rev. George A. Gordon, D. D., communion, offering for Board of Ministerial Aid.

Wednesday, 8:30 A. M., Devotional service and business; 8:45, Report of Committee on Work of the Church, followed by discussion; 9:30, Report of Committee on Sunday School Work, by Perley A. Stone; 10:00, Business; 10:30, Address, National Council's Ministerial Relief, by Rev. N. H. Whittlessey; 11:00, Topic, The Church and Social Reform, by John Bascom, D. D., LL. D., followed by discussion; 12:30 P. M., Adjournment; 2:30, Annual Meeting of the Massachusetts Home Missionary Society: 1. Reports of officers; 2. Election of officers; 3. Report of Executive Committee; 4. Address, Business—Election of delegates to the National Council of 1895. Adjournment. 7:30, Topic, The Institutional Church, Rev. C. A. Dickinson; Topic, Free Pews, Rev. H. A. Bridgman; Topic, Christian Socialism, Rev. P. S. Moxon, D. D.

Thursday, 8:30 A. M., Devotional service and business; 9:00, Address by Rev. F. J. Marsh, Massachusetts Superintendent of Cong. S. & Pub. Soc.; 9:30, Topic, Preparation and Condition for Church Membership, Rev. Parris T. Farwell, followed by discussion; 10:30, Reports: (1) on Sunday Traffic, by Rev. F. S. Hatch; (2) on Pool Selling, by Rev. C. H. Hamlin; (3) on Intemperance, by Rev. Pardon C. Lyman; 12:00, P. M., Business and closing words by Rev. L. C. Smart; Adjournment. The Boston & Albany Railroad will sell excursion tickets to Pittsfield and return from stations twenty-five miles or more distant at the rate of three cents per mile one way, provided notice is given to the General Ticket Agent, on or before May 8, of the number of tickets required. This notice may be given to local station agents. Tickets will be good going May 15 and 16, and for return May 17 and 18. No reduction of rates on other railroads.

APPROACHING STATE MEETINGS.

Any additions or corrections should be sent in as soon as possible.

Iowa,	Newton,	Tuesday, May 15.
Massachusetts,	Pittsfield,	Tuesday, May 15.
Michigan,	Kalamazoo,	Tuesday, May 15.
New York,	Binghamton,	Tuesday, May 15.
Pennsylvania,	Johnstown,	Tuesday, May 15.
South Dakota,	Redfield,	Monday, May 15.
Illinois,	Oak Park,	Monday, May 15.
Rhode Island,	Providence,	Tuesday, May 22.
Vermont,	St. Johnsbury,	Tuesday, June 12.
Connecticut Assn.,	Hartford,	Tuesday, June 19.
Maine,	Bangor,	Tuesday, June 19.
Connecticut Con.,	Bangor,	Tuesday, Nov. 20.

BENEVOLENT SOCIETIES.

WOMAN'S BOARD of MISSIONS. Rooms 1 and 2, Congregational House, Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION. Room No. 32 Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited; Miss Sarah K. Burgess, Treasurer.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by THE MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

AMERICAN BOARD of COMMISSIONERS for FOREIGN MISSIONS. Congregational House, No. 1 Somerset St., Boston. Langdon S. Ward, Treasurer; Charles E. Sweet Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 151 Washington St.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY.—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; F. Lawrence Barnard, Treasurer, Congregational House, Boston.

THE AMERICAN MISSIONARY ASSOCIATION. Bible House, New York. Missions in the United States, evangelistic and educational, at the South, and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 151 Washington St.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 151 Bible House, New York City.

AMERICAN EDUCATION SOCIETY.—(Carrying on the work hitherto done by College and Education Society and New West Education Commission.) E. A. Studley, Treasurer. Offices, 10 Congregational House, Boston, and 151 Washington St., Chicago.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent investment fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlessey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct.

FORM OF A REQUEST.

I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

BOSTON SEAMAN'S FRIEND SOCIETY, founded December 1827; chapel, 287 Hanover St.; chaplain, Capt. S. S. Nickerson; furnishes loan libraries and religious reading to vessels, and distributes clothing and other necessities to shipwrecked and destitute seamen and their families. Chapel open day and evening. Branch mission, Vineyard Sound. Contributions of second-hand clothing, weekly papers and monthly magazines solicited, and may be sent to the chapel, 287 Hanover Street. Contributions to sustain its work are solicited, and remittances may be sent to B. S. Snow, Corresponding Secretary, Room 22, Congregational House.

Rev. ALEXANDER MCKENZIE, D. D., President.

GEORGE GOULD, Treasurer.

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THE AMERICAN SUNDAY SCHOOL UNION, established 1824, organizes Sunday schools and does general mission work, more especially in rural districts. Its work is interdenominational, to help all churches of Christ. The legal form of bequest is, "I give and bequeath to the American Sunday School Union, established in the city of Philadelphia, — dollars." Contributions may be sent to the secretary for New England, Rev. Addison P. Foster, D. D., No. 1 Benson Street, Room 85, Boston. Post office address, Box 1829.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seamen's Friend* and *Life Boat*. Contributions to sustain its work are solicited, and remittances of same are requested to be sent direct to the main office of the Society at New York.

CHARLES H. TRASK, President.

Rev. W. C. STITT, Secretary.

W. C. STURGES, Treasurer.

Congregational Home Missionary Society

SIXTY-EIGHTH ANNUAL MEETING

It will be held this year in the First Congregational Church of Omaha, Neb., June 6th-8th. The President of the Society, Major-General Oliver O. Howard, will preside. The first session will convene at half-past three Wednesday afternoon, June 6th. At this meeting the annual election of officers will occur, the report for the year will be made and other business transacted. The Annual Sermon will be preached on that evening by the Rev. Samuel E. Herrick, D. D., of Mt. Vernon Church, Boston, Mass.

Morning prayer meetings, to be conducted in the main by the Home Missionaries present, will precede the regular sessions. On Thursday morning an address of welcome will be delivered, and responded to by the President of the Society, General Howard. A paper reviewing the work of the year will be read by Secretary Joseph B. Clark, and addresses will be made in behalf of the State Auxiliaries by Rev. Alexander McGregor of Rhode Island, Rev. William H. Moore of Connecticut, Rev. J. G. Fraser, D. D., of Ohio, and Rev. T. O. Douglass, D. D., of Iowa.

On Thursday afternoon HOME MISSIONS AND CHURCH BUILDING will be discussed by Rev. L. H. Cobb, D. D., of New York City, and Rev. F. T. Bayley of Denver, and a paper will be presented by Secretary Washington Choate on HOME MISSIONS FOR THE SAKE OF AMERICA. Addresses will follow by Rev. J. S. Ainslie of Ft. Wayne, Ind., Rev. Henry Hopkins, D. D., of Kansas City, Mo., and others. In the evening of that day a paper will be read by Secretary William Kincaid, entitled HOME MISSIONS FOR THE SAKE OF THE WORLD, followed by addresses by Rev. H. A. Schaffner, D. D., Rev. W. G. Puddefoot, and others.

On Friday morning the Ninth Annual Meeting of THE WOMAN'S DEPARTMENT will be held as a part of the regular session of the Convention. Addresses may be expected from Miss Frances J. Dyer of Massachusetts; Mrs. Joseph T. Duryea, Nebraska; Mrs. W. S. Hawkes of Utah; Mrs. H. H. Gilchrist, Black Hills; and Mrs. C. W. Preston of Nebraska. On that morning HOME MISSIONS AND SUNDAY SCHOOLS will be presented by Rev. George M. Boynton, D. D., of Boston, and others.

The afternoon of Friday will be occupied by representatives from the field; Superintendents Broad, Ashmun, Jones, Bross, Parker, Wray and Thrall are expected to speak. HOME MISSIONS AND CHRISTIAN EDUCATION will also be presented on that afternoon by Rev. John A. Hamilton, D. D., and others.

The evening of Friday will be devoted to a grand summing-up and consecration meeting, at which Rev. Edward P. Goodwin, D. D., of Chicago, Rev. W. H. Wells, D. D., of Minneapolis, Rev. A. L. Friesbie, D. D., of Des Moines, and Rev. Charles S. Mills of Cleveland will speak.

Following the convention, on Sunday, June 10th, there will be Home Missionary Services in all the Congregational churches of the city in the morning, with mass meetings in the afternoon and evening. It is expected that these will be conducted in the main as Home Missionary experience meetings by Home Missionary workers from all parts of the country.

HOTEL ACCOMMODATIONS AND RATES

The Paxton and Murray Hotels will make a rate of from \$2.50 to \$3.00 per day; the Millard and the Delone from \$2.00 to \$4.00; the Mercer from \$2.00 to \$3.00; the Hotel Brunswick and the Merchants' Hotel from \$1.75 to \$2.00; the Windsor, the Barker, the Midland, the Arcade, and the Drexel from \$1.50 to \$2.00.

There are private boarding-houses within a reasonable distance, whose rates range from 75 cents to \$1.50 per day, and the committee have also listed a large number of rooms in the central part of the city, where, at low rates, guests can be accommodated with lodgings, and can board at restaurants near at hand. The Commercial Club, which occupies the fifth floor of the Chamber of Commerce, tenders the hospitality of its rooms to the members and guests of the Society, and a large and well-managed restaurant is under the patronage of the Club.

The Omaha Committee of Arrangements will promptly answer all inquiries, as to above accommodations, that may be addressed to its Chairman, GEORGE H. PAYNE, Esq., 1702 Farnham Street, Omaha.

TRANSPORTATION

The Boston Passenger Committee, the Trunk Line Association, the Central Traffic Association, and the Western Passenger Association—covering most of the roads likely to be used by attendants on the meeting—have all agreed that those paying full fare from stations on their lines to Omaha, and securing certificates at the time of buying tickets that they have so paid, shall have return tickets over the same routes at one-third fare, these return tickets holding good for starting for three days from the close of the meeting.

Certified clergymen will be carried each way for \$17.50 from New York City, which is one-half the unlimited fare; and others paying full (limited) fare (\$32.75) from New York City in going will be returned for one-third of that sum (\$10.92) by the same route. The sleeping-car fare is \$7.50 for each berth.

An open rate of one fare for the round trip has also been granted from points in Nebraska with 20 to 150 miles of Omaha—excursion tickets to be sold June 5-8, limited for return to June 11.

SPECIAL RAYMOND EXCURSION TO OMAHA FROM NEW YORK AND BOSTON

Arrangements have been made with Messrs. Raymond & Whitcomb, the well-known excursion managers, to run special excursion trains from Boston and New York to Omaha and return on these terms: They will sell round-trip tickets, including railway transportation, Pullman berth, meals en route to Omaha and return, and first-class hotel accommodations in Omaha for five days, for sixty-five dollars (\$65) for clergymen, missionaries and their families; and for all others, seventy dollars (\$70) from either New York or Boston. For those who desire, Messrs. Raymond & Whitcomb will make the return limit of their railroad ticket sixty days, and will refund the cost of the meals. But passengers not returning with the party will forfeit the Pullman berth.

These excursion trains will leave Boston on Monday, June 4th, at 3 P. M., and New York at 5 P. M.—the New York train stopping at New Haven, Boston at Rotterdam Junction, near Schenectady—and are to reach Omaha on Wednesday, June 6th, at 1 P. M. Correspondence concerning these special trains may be addressed to Messrs. Raymond & Whitcomb, Boston or New York; Rev. Joshua Coit, Congregational House, Boston; or Mr. William B. Howland, Treasurer, Bible House, New York, and tickets may be had at these several places.

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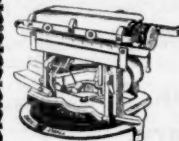
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THE CONGREGATIONALIST

Volume LXXIX

Boston Thursday 10 May 1894

Number 19

✱ THE CONGREGATIONALIST SERVICES. ✱
Price, 1 cent each; 100 copies, 60 cents, postpaid.
Nos. 5-8, EVENTIDE SERVICES: 5, The Forgiveness of Sins; 6, Trust in God; 7, The Days of Thy Youth; 8, The House of Our God; 9, Passiontide; 10, Easter; Nos. 11-13, EVENTIDE SERVICES: 11, The Homeland; 12, Humility; 13, God in Nature; 14, The Way of Peace (Memorial); 15, Children's Sunday; 16, National.

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✱ FORM OF ADMISSION. ✱

To meet the demand already manifesting itself for the new form of admission to the church, printed in our issue of Feb. 22, we have issued a neat eight-page leaflet, which will be sent, postpaid, for three cents; 10 copies, 25 cents; 100 copies, \$2.00. Churches contemplating any change in their method of receiving new members should examine carefully this form, prepared by a representative committee of the National Council.

✱ CONGREGATIONALISM ✱ FOR WHAT DOES IT STAND?

The first two editions of our four-page leaflet with this title are already exhausted, but another has been issued, and orders can be filled promptly. Many pastors are putting the leaflets into the hands of their young people, and write to us of the benefits already accruing from their circulation. Price, 40 cents a hundred, postpaid; smaller quantities at a proportionate rate.

BOSTON churches last year, for the first time in their history, united in a simultaneous collection for local church extension. That the great majority of the thirty-one representatives of Congregationalism in this city should wheel into line with a concerted effort of this sort was considered of even greater significance than the amount of money raised. This year they have another chance to exalt the principle of fellowship by taking a collection some time this month in aid of two enterprises, the Swedish and the Roslindale churches, which are in sore need of a lift that will put them on their feet. The church extension committee of the Pilgrim Association, having carefully investigated all claimants for aid, names next Sunday for this simultaneous offering, and we are glad to say that there is a prospect of larger and more general giving than last

year. Every church owes it to the denomination to do what it can—even though the gift be small—for a cause like this. We believe nothing is of more service in making our local fellowship real and helpful than this yearly simultaneous collection.

Some of our sister denominations are having serious—not to say heated—discussions over the infelicities of their church government. In the Methodist Church there is a Dr. Parkhurst in Chicago as outspoken as Dr. Parkhurst of Boston. He has been reading a paper before the Preachers' Meeting of Chicago on King Georgeism in the Methodist Church. He insists that lay members of the church have "no voice in organization or taxation, no voice in the selection of officials or in the disbursement of funds." The system, he says, is out of harmony with our system of republican government. A Congregational minister, 175 years ago, issued a tract which declared that "Democracy is Christ's government." It has been resuscitated from time to time and has had a mighty influence in American church and political life. Has not the time come to put it into circulation again? The *Evangelist* reiterates its charge that the entire list of delegates to the General Assembly from the New York Presbytery was prepared and elected by a packed caucus, that one party is deliberately working the presbyteries to override the rights of the other and that these proceedings show "how much lower is the standard of justice in the church than before the common law." This is a good time to commend to the churches "a government of the people, by the people and for the people."

It should not pass without note that the cause of the higher education among the negroes is being substantially aided by money which they themselves have earned. Mr. Thomy LaFon, a very wealthy colored man, careful, economical and enterprising, recently died in New Orleans, La., having accumulated property to the amount of \$500,000. He was a Roman Catholic, but he gave largely to unsectarian institutions in his native city, and he also made a bequest to Straight University. In New Orleans they called him the colored Montefiore. There were two striking evidences of forethought in his will. Each piece of property bequeathed is to be delivered to the legatee free from all indebtedness, and all rentals due the estate are not to be collected unless they exceed \$50. To eleven cousins he gave \$1,000 apiece. Eight widows were also generously remembered. He founded the Old Folks' Home, called after his name. He lived modestly and gave his large moneys for the public good. In this he has set an example which might well be followed by many a man who is inclined to look down upon the colored race. The man who, in the face of the prejudice existing against the negro, has the energy and brains to accumulate half a million dollars, and the nobility of soul to leave nearly all

of it for the welfare of mankind, is not only doing something to solve the Southern problem but is the possessor of a quality of manhood much needed in our time.

THE TWO SIDES OF THE SHIELD.

Whenever anything printed in this paper arouses as much comment as Miss Dawes's article, *What Is the Purpose of the Church?* which appeared April 19, we feel justified in concluding that the subject discussed is one on which many minds are brooding and on which they desire more light. We are therefore glad to have the topic receive further treatment this week at the hands of a prominent representative of the institutional idea, Rev. C. A. Dickinson. It should be said that most of the responses we have received to Miss Dawes's article heartily approve her positions.

We presume that if those who take opposite sides in this discussion could understand one another more fully differences would give way to a large amount of substantial agreement. At any rate, the advocates of the newer methods must not ignore the large number of conscientious, devoted persons in the churches who are questioning seriously whether the desire to be in touch with the times is not carrying those enamored of it too far. These cautious brethren are not to be dismissed as old fogies and constitutional objectors. On the other hand, these critics ought themselves to sympathize with the motive behind the modern devices, to study their actual working and to give due credit for accomplished results. Certainly no one who understands the Christian religion at all can want to see the spiritual power of the church dwindle. It must continue to be a reservoir of strength and inspiration to men and women fighting their daily battles. The power of a church in a community will be in exact proportion to the number of sweet, pure, brave, unselfish lives which it nourishes and sends forth into the shops, the homes, the streets of the town. A church which raises up this kind of representatives of it and of Jesus, who are exhibiting seven days in the week His holiness and repeating His sacrifice of self, is reaching and blessing the world, even though its edifice may be open only once or twice a week.

At the same time it usually happens that hearts in which true religion burns gravitate together and it is the modern way to work through associated efforts. Scores of years ago the church found out this secret of success through co operation, and foreign and home missionary societies were born. By and by the church grasped the idea that man was a social being and that it was within its province to control, direct and utilize this instinct of human nature. The first church sociable that was ever held contained within itself the germs of all this later institutional development. Then was the time to have nipped them in the bud. When once the idea gained a place that the church edifice could be used

for other purposes than that of worship, the way was opened for a good many things not known to the fathers. And when it was realized that, besides the influence flowing forth to the world through individual lives of church members, they could combine to good advantage in some concrete effort to lift and bless men, the question of larger adaptations of the house of God at once, and naturally, thrust itself to the front. If it is proper for Christian men to go around the corner from a church and start, in a hired hall, a Young Men's Christian Association, it is just as sensible, when conditions are favorable, to furnish a room in the edifice itself with attractions and invite in the boys and young men lounging on the street corners. To make the church edifice the basis for operations in prosecuting worthy ends is, within certain limitations, quite as legitimate as to work from one's home or store.

This does not mean that the Old South Church in this city shall undertake to do precisely what Berkeley Temple is attempting, nor that Dr. Storrs's church in Brooklyn shall follow in the wake of Mr. Scudder's Jersey Tabernacle, nor that the old First Church in Pittsfield and the new church in Deadwood, S. D., shall pursue identical paths in their representation of Christianity to their respective communities. Neither are we ready to indorse every expedient now popular for reaching the masses. But every church must have a conception of its purpose commensurate with its opportunity, and must be inventive and persistent enough to find the best way to accomplish this purpose in the field which God gives it.

CAN INTEMPERANCE BE LESSENED?

Liquor saloons are leading multitudes, especially of young men, to physical and moral destruction. They are dangerous resorts, which breed other crimes besides drunkenness. They corrupt politics and imperil good government. The twin sources of the liquor power are the passion for drink and the passion for gain. Those with the appetite for money draw to themselves those with the appetite for strong drink, and each satisfies the other while the public groans under the burden of the evil consequences. One vital, practical question is how to break this vicious alliance.

The advocates of the Norwegian system of regulating the liquor traffic believe they have found in it an answer to this question. Competent men have thoroughly investigated the system and its working in Norway and Sweden. They have found that it takes away from the saloon the accessories which encourage the customer to drink, and from the seller the temptation to increase the sale of liquor in order to make money. They have found that in twenty years the consumption of distilled liquors has decreased by more than one-half in the countries where this system has been maintained, while in most other countries during the same period the consumption has largely increased. For example, in Germany it has nearly doubled, in France it has more than doubled. They have found that in Sweden and Norway the sale of fermented liquors, which is still carried on under the old system, has largely increased.

The advocates of this system propose to include in its operation in Massachusetts the sales at retail both of distilled and fermented liquors. They ask only that cities

and towns which now license saloons may be permitted to try this system, if the majority of the citizens in such cities and towns vote to do so. The bill which they seek to bring before the Legislature provides that no one shall make profit from the business, that it shall be placed in charge of those who wish to lessen the sale of liquor and that a considerable number of those interested in the welfare of the community shall control the business.

The friends of this bill have done wisely in entering on an educational campaign in its behalf. They have already held meetings in Boston, Springfield, Lowell and other places. Last Monday they presented the subject to the Ministers' Meeting in Pilgrim Hall. The addresses of such men as Prof. Francis G. Peabody, Dr. George A. Gordon, Rev. D. N. Beach and Mr. S. B. Capen have roused audiences of those who came with inquiring minds to a high degree of enthusiasm. The criticism of the bill and the opposition to it have led to important amendments and have interested many people in it. This reform cannot be successfully carried out without the intelligent co-operation of the friends of good government. Nor can those who really seek to promote the public welfare afford to remain ignorant of this system and its proposed application to this country. The report of the State commission, and other literature presenting the facts in compact shape, are easily obtainable.

Liquor dealers, of course, generally oppose this bill. They sent their ablest representatives to the State House to fight it at the recent hearings before the committee. This is a strong argument in its favor with most friends of temperance. It was less encouraging to hear the voices of well-known prohibitionists joining with those of liquor dealers in urging the committee to report against the bill. But we are confident that a better understanding of its purposes will unite the friends of temperance in its favor. Mrs. Mary A. Livermore has declared her conviction that "it will kill our present horrible saloon system and give us cleaner and purer municipal politics." Dr. John Blackmer, a recent candidate of the Prohibition party for governor, has publicly announced his support of the bill. Ex-Governor John D. Long believes it would be wise to try the experiment. President Carter of Williams College has advocated the bill in a very effective letter. A long list of jurists, practical legislators, friends of working men, educators and leaders in public affairs are arrayed on its side.

It is admitted that the trial of the system is an experiment. Time, patience and diligent study will be required so to adapt it to conditions in this country as to make it successful. But it is by these means that successful reforms are accomplished. Friends of temperance cannot content themselves with protesting against the evils of the saloon and denouncing those who live by it. They must take practical measures to crowd it out. The method proposed by this system approaches the evil cautiously, intelligently, determinedly, is calculated to unite in active effort those who oppose the saloon, and, we hope and believe, will result in robbing it of its power. Every supporter of righteous government should inform himself concerning the nature and working of the Norwegian system and, if it commends itself to his judgment, should heartily lend

his influence to give it a fair trial in this country.

THE ORAZE FOR PATERNALISM.

Whatever may be thought of Coxey's army now in the vicinity of Washington, or of the movements of Kelly and Hogan at the West, they are certainly to be looked upon as a sign of the times, as much so as the Whisky Rebellion in Pennsylvania and Shay's Rebellion in Massachusetts, in the later years of the last century. They indicate a willingness on the part of certain laborers to shift the responsibility for their present condition from their own shoulders to those of their employer, and a purpose to render the least possible return in actual service for the largest possible amount of pay. Hence the demand that government issue half a thousand millions of greenbacks and order public improvements upon which all idle men shall find work. To say nothing of the financial policy proposed, or of the burden such a course would place upon the thrift of the country, the demand to be supported in times of business depression at the expense of the tax-payers indicates a painful lack of self-dependence.

It may be said that these armies constitute but an insignificant fraction of our population. True; but the existence of the armies is due to opinions held by multitudes who are unwilling to join them. The sentiments for which these armies stand find expression in not a few journals, in lectures by college professors, and even in our pulpits. The common thought seems to be, the government is bound to take care of its idle men. Suppose the men are responsible for their idleness, that they have done their part in producing these times of depression, in rendering it impossible for capital to engage in business, that they have wasted their wages, or that they refuse the kind of employment now offered them, and the wages which can now be paid? By what arguments is the duty of government to become an employer of labor to the extent demanded, or to any extent outside its own narrow limits of necessity, to be sustained? Is not the whole theory a perversion of the spirit of the Constitution? Is not the responsibility for the care of the citizen upon the State, the county, the city, or the town, rather than upon the central authority, which represents them all but which relieves them of none of the obligations which rest upon themselves? Why go to Washington? Because the idea has become controlling in certain minds that a government, even if it be republican, like a monarchy is to take care of its needy subjects, that what the government ought to desire is not its own support by manly and independent citizens, but weak-minded, helpless subjects which it may support.

Is it not time that this pernicious idea of paternalism be driven from our minds? Ought not all makers of public opinion to unite in creating a sentiment which shall frown on all movements like those now witnessed, not through indifference to existing needs but on account of the methods which are proposed to alleviate them? Is it not time to insist anew on the responsibility of every American citizen to provide for himself, and on the certainty that if he refuses to work when work is offered him, or to be prudent, he himself must suffer from it—that neither the government of the State nor the nation will care for him?

Perhaps these movements may show us

the wisdom of the notions which prevailed in earlier times, that the general government should do nothing for any of its citizens which they can, or ought to do, for themselves, that local needs must everywhere be met by local authorities, that no higher form of government is ever justified in assuming the place of the lower. Is it not time to insist again, and to keep on insisting, that with us each man works out his own destiny, and must be content to reap what he himself has sown? Is not the principle as true for the rich man as the poor man? Why should the resources of the government be drawn upon in order to avert a panic in Wall Street? In the course which we have sometimes pursued in recent years, have we not given some grounds for unthinking men, and for demagogues who capture the unthinking, to take up their march to the capital that legislators there may legislate for their special benefit?

SHOULD THIS CHURCH ADOPT ANY NEW METHODS?

Each church should consider this question once in a while. The answer to it of course depends upon circumstances. Some churches depend too much upon novelties, and do not feel that they possess true spiritual life unless they are constantly undertaking something new. On the other hand some are in deep ruts and need the stimulus of unaccustomed endeavors.

Every church ought to be willing at any time to take any new steps or enter upon any new policy of action to which prayerful study of its own abilities and opportunities may point. This spirit is indispensable. Moreover it ought to be more than passively willing. It should be actively watchful and alert for new openings for service. Yet the mere fact that a proposed action or policy is new is not of itself sufficient reason for its adoption. Nor is the fact that other churches have adopted it successfully. The free-seat system, for instance, works admirably in the cases of many churches and has failed in the cases of some others.

Restlessness is not a proof of strength. Ill-judged haste leads to evil in Christian undertakings as truly as in any others. Yet times change, local conditions alter, social ideas and customs are not fixed, and some of the very spiritual needs of the world assume new aspects and proportions from time to time, and a true, live, devout church must adapt itself to these facts or suffer a loss of efficiency. The question to be considered is what each particular church ought to be doing now, and how. The underlying spirit and purpose must remain the same from generation to generation, but methods may vary much and often.

The great thing is to avoid taking things for granted, assuming that it always is as wise and safe as it often is to "let well enough alone." There is no "well enough" in serving God but the actually best possible. Moreover, the study of the needs, opportunities and duties of a given church must not be left to the pastor and deacons only. Every church member should devote himself to it in serious earnest. Consideration of the subject involved will afford many practical suggestions in most instances and often a period of nobler church life and usefulness will be entered upon.

Ritualism, inspiration, sociology, good government—the topics prominent in our reli-

gious assemblies—as our Australian correspondent shows, are absorbing the attention of the Christian denominations on the other side of the world.

THE WEEK IN REVIEW.

The influences now at work in the Senate influencing legislation are not wholesome. We quote from authorities which cannot be charged with being Republican or anti-administration. *Harper's Weekly* describes the Wilson bill as it is likely to leave the Senate as a wretched travesty weighted with a communistic incubus. The *Brooklyn Eagle* says: "The capacity to legislate at all seems lost by the legislators. The strength of the government and the greatness of the people are best attested by their ability to endure Congress and to discount its imbecility," and, speaking for the New York Democracy, it says it "would far rather let McKinleyism remain with Republicanism responsible for it than tolerate a trust-pudding aggravated by highway robbery, as the Senate bill, plus the income tax attachment, now is." Now these statements imply that somewhere betrayal is actively at work. The Democratic platform declared unequivocally against protectionism, against trusts, and it said nothing about the income tax, which was a plank in the Populist platform. Yet today it is freely asserted that the bill which finally passes Congress will simply be a modified McKinley bill, and that the provisions affecting sugar will be such as have the approval of the sugar trust. As for the income tax, though some of the objectionable features of its original form have been eliminated in the amended sections reported last week, it remains an essential feature of the bill and more likely to pass than some of the other amendments. Now, aside from the questions of necessity, policy, wisdom or unwisdom and effect of this state of affairs viewed from the Democratic or Republican partisan standpoint, it also is a grave question for the moralist to ponder over. Is not the non-fulfillment of pledges by a party and its leaders destructive of the party itself and detrimental to the public at large, sapping its faith in the declarations of public men and inducing the belief that representatives in Congress care more for the special interests of certain greedy constituents than they do for the principles which are supposed to be the reason for the existence of parties or for the many who are consumers?

Nor is the Senate culpable only by its treatment of the tariff question. A bill calculated, if passed by Congress, to give the lottery business the stoutest blow it ever has had, has been before the Senate for some time. Senator Hoar has done all he could to press it forward, seizing every opportunity in the intervals between debate on the tariff measure, and yet, owing to the phenomenal and touching solicitude of Senators Gorman of Maryland and Vest of Missouri lest the churches and charitable institutions dependent upon occasional reliance upon gambling in the guise of raffles, etc., be crippled by the new law, it has been delayed, set aside and may be defeated through the covert opposition of men who hardly dare come out in the open and defend the lottery but are willing to take advantage of technicalities. Why? The Honduras lottery (old Louisiana) has millions at stake. Shut out from the mails it now relies upon the express companies. The proposed law

guards this point and imposes heavy penalties upon common carriers for transporting the lottery's literature, money, etc. Yet another matter is before the Senate and there seems to be a strange unwillingness to act—that is, the ratification of the new Chinese treaty. It is far from ideal. It perpetuates much of the worst of our recent proscriptive legislation, but it is in the treaty form and will, if ratified and enforced, save us from the charge of being a treaty-breaking nation. But the American Federation of Labor opposes the treaty, is determined to exclude all Chinese laborers from the country and now has a lobby at work in Washington.

The report of the royal labor commission of Great Britain, recently rendered, illustrates the apparent impossibility of securing agreement between men representing social classes diametrically opposed, and holding the old and the new theories of the function of the state. The Duke of Devonshire and Tom Mann, as a matter of course, cannot agree upon the causes or remedies of present day wrongs, but it is to be noted that the great majority of the commission, including the moderate men, feel compelled to report against creating any general system of tribunals empowered to settle conclusively industrial disputes, nor is it willing to report favorably upon an eight-hour day for labor. As for the hope of so legislating as to harmonize union and non-union labor, the commission deems such hope futile, but it insists that at all hazards "individual liberty for masters to employ and men to serve whom they please" must be maintained. The report is so moderate and non-suggestive that it satisfies but few and causes many to question whether the time and money spent were not practically wasted. Turning to the Northwest, we find a fine instance of the value of voluntary arbitration tribunals. Last week we had to chronicle the continuance and extension of the strike on the Great Northern Railroad, and the rejection by the strikers of the proposition of arbitration. But when a body of representative merchants of St. Paul and Minneapolis stepped in and said, "This wasteful warfare ought to cease and we will deal honestly by you, if elected arbitrators," both parties acquiesced, and it was not many hours before the signal to return to work was sent forth and trains were running again. The decision was decidedly favorable to the claims of the strikers.

Would that a similar tale of peace might be told relative to contests elsewhere in this land. Europe, with all its seething, down-trodden peoples, saw nothing on May Day equal in violence to the scenes witnessed last week in Pennsylvania, Ohio and Minnesota, the militia being called forth to restrain the riotous Poles in Cleveland, the bloodthirsty Hungarians in the coke regions about Connellsville and the incendiary miners in the iron regions about Lake Superior. As for Pennsylvania, the territory in question seems to be completely in the power of lawless mobs of ignorant foreigners, whose women rival the men in ferocity and strength. The fair city of Cleveland for several days was disgraced by the supineness of its mayor and police and the viciousness of its unemployed foreign element, who, lacking employment, seemed intent upon forcing all labor to share their idleness, the penalty for refusal being assault upon the person of the workmen and de-

struction of the capital of the employer. As for Mr. Coxey, he with two of his lieutenants are under arrest and the aggregation of tramps he brought to Washington is disintegrating. Meanwhile, the other "armies" either halt in Omaha, or steal trains in Washington (State), or affiliate with socialists in New York, and all the time the average American wage-earner scoffs at the movement and its leaders and sighs for a Congress that has a policy and dares to enact it.

The governor of New York, up to date, has signed two of the reform bills passed by the Legislature and vetoed one. He approves of the measure reducing the fees of the sheriff of New York City and the one compelling the dock department to expend its appropriations by the contract system—not by paying per day's work, which is a great bonanza for the Tammany artisan but which depletes the purse of the tax-payer. But Governor Flower finds no reason to approve of the bill giving to the forthcoming mayors of New York the power to remove heads of departments, and, in view of the peculiar conditions that exist in New York, perhaps it would be wise to get a good man in the chair before endowing him with such authority. Theoretically centralization of authority is what ought to be. In New Jersey the amount of new legislation affecting cities which the present Legislature is passing is startling, and a perfect illustration of what ought not to be. Doubtless, in extenuation, it may be said that in many cases it is restoring home rule, which had been taken away by the past Legislatures controlled by the ring. In so far as this is true it is well, but the Republicans will err if they do more than this. The constitutional convention of New York will do few more important things than to formulate, it is hoped, a plan by which the everlasting tinkering of city charters and creating and appointing of city officials by the State can cease. The Massachusetts Legislature recently has been smitten with the craze of reforming its cities by imposing commissions for licensing the liquor trade upon communities, some of which are quite as able as Cambridge to fight out the battle and win it by generating virtue within instead of importing it from without. At last accounts the proposed law had been so modified as to give the appointing power to the mayor instead of to the governor.

May 2 was the day when those residents of Hawaii who had complied with the regulations decreed by the provisional government voted and elected delegates to the constitutional convention, which is to assemble soon and formulate the organic law of that troubled, and by no means settled, community of diverse peoples. That the number of voters who had registered at the date of the last steamer's departure was considerably less than the number of those voting at the last popular election under the old régime indicates that the royalist party either is not attempting to cast its full vote or that the restrictions respecting property, etc., have been such as to prevent many from voting. Somewhat disquieting rumors come from Honolulu respecting friction within the ranks of the adherents of the provisional government, and it is obvious that the perpetuation of the ascendancy of the "missionary party" will not be acceptable to certain elements of the population. Admiral Walker is busy investigating Pearl

Harbor and apparently making ready for our actual and permanent use of the valuable concession granted several years since.

But Hawaii is not the only community interested in creating or remodeling organic law. The people of the great State of New York every twenty years—in theory—elect representative men to sit from May until September, who, after thorough investigation and giving abundant opportunity for the people to voice their desires, formulate such changes in the constitution of the State as the experience of the past two decades and the peculiar problems of the future seem to make opportune and necessary in order that injustice may not be done. Of course such result as comes from these months of gestation has to be submitted to and ratified by the people before it becomes binding, but, if the delegates of the people in the convention are truly representative and refrain from too radical innovations, there is every chance that the work of the convention will become organic law. This being so, it is easy to understand that the convention which assembled last Tuesday in Albany is one of great importance, not only to the State of New York but far beyond its borders; for its problems are those of the modern State in which the modern municipality is assuming greater relative importance, and New York's example will count for much with legislators and reformers elsewhere. Some of the practical questions to be answered by it will be the wisdom of decreeing that all legislation for cities shall be uniform; deciding whether cities shall be given a larger measure of home rule, and elections of town and city officials be separated from those of State and national officials; whether an educational rather than a sex qualification shall be the test of suffrage; whether the principle of the referendum shall be accepted; and whether appropriations of money for sectarian institutions shall be made impossible. How pertinent the last question is is revealed in the statement made by good authority that the amount appropriated for such purposes in a recent year by the cities of the State was \$2,025,304, New York, Brooklyn, Buffalo, Albany, Rochester being excluded from the estimate.

The meeting of the International Bimetallic League in London has renewed the public interest in that mooted question, for it is one that is yet open and upon its solution depend vast interests—financial and otherwise. No new adherents to the cause quite as noted as Mr. Balfour and Archbishop Walsh, who came a few years ago, were welcomed at last week's meeting, but it is worth noting that Senators Sherman, Allison, Hoar and Aldrich, Platt, Frye, Cullom, Lodge, Davis, Voorhees, Hill, Murphy, Gorman and Brice, representative leaders of the conservative sentiment in both parties, sent a message of sympathy to the Mansion House Conference, stating their belief

That the free coinage of both gold and silver by international agreement at a fixed ratio would secure to mankind the blessing of a sufficient volume of metallic money, and, what is hardly less important, secure to the world of trade immunity from violent exchange fluctuations.

The narrow majority—fourteen—of the Liberal ministry on the vote on Sir Edward Clarke's amendments to the registration bill shows how thin the ice is over which Lord Rosebery is skating. In his speech at

Manchester the premier went farther than he has before in distinct pledges respecting home rule for Ireland but at the same time he emphasized the point that the Liberals could only hope to hold the votes of the British electors as it faithfully conserved imperial interests and preserved a sense of the proportion of things, that is to say, Ireland's future is not all important. Lord Salisbury's violent attack on the Irish in America and his working himself up into a rage over the prospect of men in Boston and Chicago ruling Great Britain are quite characteristic of the man and his party. It is quite certain that Great Britain has been saved much—as well as lost—by the exodus of the Irish to this country, and the Irish here have lost much of their disposition to give of their savings since their betrayal by Mr. Parnell and the disintegration of the Irish in Ireland into petty factions.

IN BRIEF.

Children's Sunday is only a month distant and it is none too early to select exercises to be used on that occasion. Our Order of Worship No. 15, printed in condensed form on another page, will be found admirably adapted either to a morning service or to a special service for children and young people. Besides singularly appropriate responsive readings, provision is made for the christening of infants, the presentation of Bibles and similar features peculiar to this beautiful summer festival of the church. This is certain to be one of the most popular of our *Congregationalist* Services, and orders should be sent promptly.

Even Monte Carlo has felt the hard times. The receipts last year were \$2,000,000 less than the previous year. "No great loss," etc.

Don't forget that next Sunday is the day suggested by the American Board for united and special prayer that the Spirit be poured out upon its missions and that the present distressing financial conditions be overruled for good by inciting Christians to greater self-sacrifice.

"Is this the society that has the big debt?" inquired a wayfarer, peering into an office in the Congregational House one day last week. He was promptly assured that it was and, entering, deposited his contribution toward relieving the stringency. He might have put the same query at several other doors and received the same reply.

Last February the cruiser Bennington was in the Mediterranean. She there and then received orders to be in San Francisco by May 1, if possible. This she accomplished by steaming 13,000 miles via the Straits of Magellan, but if the Nicaragua Canal had been a reality she would have made the trip in forty days instead of eighty-three and saved the coal burned in 6,000 miles of steaming.

A paper published in Atlanta, the *Advocate*, claiming to stand for Congregationalism from a Southern standpoint and declaring itself against encouraging any ecclesiastical relations between white and colored Christians, has been quoted in some Northern papers. We are asked to say, what we have no doubt is true, that this paper is not recognized by most Southern Congregational churches as in any sense representing them or their views.

We notice occasionally, in the Boston correspondence of our religious exchanges, hints at dark things which might be disclosed about men prominent in the churches here, men whose names are not mentioned but who may be easily identified by the allusions made to their position or work. There is hardly a worse bungler than one who tries to enliven the religious press in this way, who is morally too good and mentally too bad to imitate suc-

cessfully the sensational reporters of the daily newspapers.

The fight of the women in New York State for and against suffrage, though young in point of time, has already developed acrimony sufficient to have induced one noted advocate of suffrage to compare her sisters who oppose with "traitors" and "copperheads." The issue is a serious one, and no doubt it is aggravating to women who, after long years of toil, now think they sight the Promised Land to have obstacles put in the way by those of their own sex, but it is scarcely probable that conscientious opposition is to be changed by the use of epithets.

A New Jersey pastor, fired with enthusiasm, no doubt, by the recent deliverance at his State meeting, preached the other Sunday on Christian unity. Two remarks were overheard as the congregation passed out of church. One woman said: "The jubilee is coming! The jubilee is certainly coming after such a magnificent sermon." Another said: "There, the next thing will be to have a pope, and then everything will be paralyzed just as it used to be before we all got split up." Is that your fell intention, brethren of New Jersey?

The annual meeting of the associated Japanese churches, reported on page 668, seems to have been of a sort to inspire new hope and courage among the friends of this mission. It was a gathering of great spiritual power, of delightful Christian fellowship within evangelical lines, and of generous appreciation of missionary effort. During the past year no little interest has been felt because of disturbing influences, partly political and partly as the result of divergent views in philosophy and theology. The incident referred to by our correspondent of the effect, at a critical moment, of a season of prayer is a striking illustration of providential oversight.

Rev. James Denney's lectures at Chicago Theological Seminary have made an epoch in theological thinking there. While severely orthodox on the atonement, or the doctrines of sin and grace, and maintaining the loftiest views as to the person and work of our Lord, Mr. Denney has yet shown himself keenly alive to all that the higher critics have done, and seemingly has largely accepted their conclusions as to the nature and value of the Scriptures. But he has presented his views with such modesty, such sweet reasonableness, that, radical as some of them have been, they have excited but little opposition and have awakened no antagonisms whatever against the lecturer. If the lectures are published, as we trust they will be, others will be able to profit by them.

Postmaster-general Bissell refuses to appoint liquor dealers as postmasters. "It is not a temperance question nor a moral question," he says:

It's a business question purely, and the post office department is a business institution. From my observation, investigation and experience I am convinced that any man who is directly interested in the liquor business is in a measure unfitted by his occupation, and that his interest in that business necessarily interferes with a full and capable discharge of his official duties in any department of the postal service.

We are glad to have it asserted by such high authority that the post office is a business institution. Though the postmaster general refuses to make his decision seem one of morals, it is one, nevertheless.

The shame of Representative Breckinridge's career may not, after all, be without its compensations to the public for having to endure the repulsive exposure. The ministers and women of Lexington, Ky., oppose his renomination to Congress as a defiance of personal chastity, domestic purity and religious integrity, as a corrupting misrepresentation of the social order of the community and as a de-

bauching example to youth. The *Louisville Courier-Journal* declares that his shameless efforts to secure renomination to Congress are "a strange exhibition of marvelous effrontery, wretched taste and mentally and morally oblique casuistry." If a man of such popular gifts is renounced by his constituents because his wickedness is discovered, it will be a warning to public men to live honorably, and a needed assertion of the people of Kentucky that they will not be represented by a notoriously immoral man.

War has been declared formally against the practice of cigarette smoking by boys in the Boston public schools. A preliminary attack was made a few weeks ago at a meeting of several hundred school teachers. The plan which has worked successfully in New York was proposed, whereby an anti-cigarette league is formed, each member pledging to refrain from the use of cigarettes until he is twenty-one years of age. At a recent meeting of the school committee the subject formed the chief topic of discussion. Miss Hastings spoke in favor of an order allowing public school children to form leagues. The board passed a resolution stating its apprehension of the increase of the evil among the children and instructing the teachers to discourage the practice in every possible way. It was also ordered to allow the formation of leagues, provided no time be given to them in school hours.

A Syracuse pastor bethought himself of the opportunities which the presence, on Sunday evening, of a congregation composed largely of infrequent church-goers offered for the distribution of good literature. So he printed the third epistle of John in the form of a circular letter, dated at Ephesus and signed by the beloved disciple. Copies of this, in envelopes, addressed "To You," were given to all the attendants, a half-hundred of whom on that evening were letter carriers, present by special invitation. On another evening a leaflet containing a temperance story was distributed, and on still another Benjamin Franklin's Thirteen Virtues. This strikes us as a happy and practical idea. It recalls the presentation, at the suggestion, we believe, of Professor Drummond, to physicians gathered at Washington, several years ago, in an International Congress, of copies of Luke and the Acts tastefully bound together and entitled *The Beginnings of Christianity*, by a Physician of the First Century. Not a few Biblical books would be more widely read if individual copies of them were obtainable.

STAFF CORRESPONDENCE.

FROM THE INTERIOR.

Joseph Cook in Chicago.

There is one church in Chicago where Mr. Joseph Cook is always sure of an appreciative hearing—the Union Park. Last Sunday morning he spoke there on *Safe and Dangerous Leaders of the Poor*. He insisted on the necessity of self-help, school help, State help and church help, making each a driving wheel of an engine which shall keep a track the two rails of which are the golden rule of our Lord and the iron rule of the apostle: If a man will not work neither shall he eat. An illustration of what the church may do was given at this same service in a report read by Dr. Noble, in which it was shown that nearly \$2,000 have been distributed in money and clothing during the past four months through church channels alone among those who in this parish have been brought into distress by the hard times. Of course, other churches have been doing similar work. Certainly this is an evidence that the church has not lost its sympathy with the poor, and that in time of need there are no friends

so sincere and self-sacrificing as those connected with the churches. Of nearly all our parishes it may undoubtedly be said that no case of genuine necessity which has come to light has failed to obtain relief.

The Chicago Association.

The semi-annual meeting of this body of more than one hundred churches met on Tuesday last for a day's session with the Duncan Avenue Church, Rev. G. H. Grannis, pastor. This church is only six years old but it already has a fine property, free of debt, a membership of about 150 and is entirely self-supporting. At the morning session a review of Dr. Stuckenburg's excellent book, *The Age and the Church*, was read, and new methods of church work, which have been tried and can therefore be commended, discussed. Dr. Krohn of the Lake View Church believed in preaching the old doctrines of the gospel all the time, but in the morning he would present them in the form of a sermon, in the evening as a lecture and through the week in his pastoral work. On the latter he lays great stress. He believes also in making special persons subjects of special prayer and going after them personally, a hundred times if necessary, in order to bring them to the Lord. These methods never fail to secure favorable results. Mr. Cromer of the Millard Avenue Church bore witness to the necessity of sometimes putting a great deal of emphasis on the material side of church work. He said that a minister often does his best when he secures a suitable house of worship for a people or persuades them to pay a debt on their property, and in addition enlarges their horizon by leading them to give according to their means to the great benevolent objects which the denomination sustains. A discriminating and valuable paper on the Pastor and Church Music was presented by Rev. W. A. Bartlett. Rev. W. F. McMillen spoke briefly but admirably on the work among and by our Sunday schools. In the afternoon we had quite a spicy discussion on the topic *What I Want in My Religious Paper*. One brother said he wanted it to furnish local news, to have a national outlook, also to be non-partisan and always to be fair. Another wanted it to be religious, to treat all that it touches with a truly Christian spirit. Another wanted it to be helpful in presenting the gospel to the people and dwelt at some length on the power for good which an editor possesses. Still others were thankful for what the paper already is and accorded it a high place among our evangelizing forces. No one failed to recognize its worth or the greatness of the position it occupies. Very interesting, also, was a symposium on *My Greatest Hindrances in the Ministry*, in which Rev. J. W. Fifield described those of the study, Rev. J. R. Smith those of the pulpit and Dr. E. Corwin those in the parish. In the evening Prof. H. M. Scott of the seminary gave an interesting address on a chapter of church history.

The Minnesota Churches and the H. M. S.

The churches in this State, like those in other States, are suffering from the reduced gifts of the society. They are in a condition where generous appropriations are greatly needed. Yet in spite of the financial depression the work of the churches has been prospered. Revivals of considerable power have been enjoyed in Austin, Brainerd and other places as the result of the labors of C. N. Hunt, Esq., a lawyer who was led by the Mills meetings to give himself to the ministry. Over eighty per-

sons were added to the church in Austin. Evangelist C. B. Fellows has wrought successfully with several of the home missionary churches. At New Ulm, long the stronghold of infidelity, Evangelist D. M. Hart-sough has aided Rev. J. P. Campbell, the pastor, in a series of meetings of great power. The church membership has more than doubled; there is a better spiritual atmosphere in the other churches of the town—even the schools have received special blessings. In a rural district near Fairmount thirty people or more desire recognition as a church. This is one result of the labors of Evangelist E. C. Lyons. One can see what a service these home missionary evangelists can render overworked pastors, and how crippling it is to all aggressive work on the part of these pastors and their churches when the Home Missionary Society feels itself compelled to lessen the appropriations for the various fields under its care.

It is in view of this necessary reduction that the home missionary committee of the State has asked each church now receiving aid to consent to a reduction of one-fourth in the appropriation; that, where possible, churches near each other unite in the support of a pastor, allowing one man to do the work of two or more, and that heroic and self-sacrificing efforts be put forth to reach self-support. As the committee hesitates to apply these heroic remedies, it turns to the churches with the request that they act for themselves.

A similar request has been made by the Illinois committee of the churches under its care, only in Illinois the amount to be given up is a third instead of a quarter as in Minnesota. Surely this is a time in which Christian self-sacrifice should be exhibited not less clearly by those who have it in their power to give than by those who are compelled to receive.

Industrial Armies.

Not to be outdone by other sections of the country, Chicago has sent forward her army to swell the hosts who propose to gather in the vicinity of Washington. A certain Dr. Randall calls himself the general. His contingent numbers about five hundred. They seem to be harmless people and not over-anxious to obtain work. Their first night was spent in an abandoned World's Fair hotel. The next day's march took them a distance of twelve miles, across the State line, into the city of Hammond, where they were courteously received. Thus far the army has been abundantly fed. We are still free from the presence of Kelley's army and it cannot be said that we are eager to have its members visit us. The strikes here have operated to the disadvantage of the workmen thus far and threaten to check the building proposed at the opening of the season. For many years material has not been so cheap as it now is, and if labor would be reasonable many would take advantage of low prices and improve property which otherwise will stand idle. Never, perhaps, one may say, has there been more moving here than May 1 witnessed. Fully 6,000 persons, it is said, have gone into the vacant houses and former hotels in the vicinity of Jackson Park. Rents in this locality are low, and transportation facilities are of the first order. Hence the changes. But every change is the breaking up of a home and an unsettling of habits which cannot fail to be unfavorable to good morals and to that sense of responsible citizenship

without which our municipalities will more and more fall into the hands of demagogues who seek office for the plunder there is in it.

FRANKLIN.

FROM AUSTRALIA.

The Anglican Congress.

The last two months has been a time for the gathering of ecclesiastical clans. First comes the Anglican Congress at Hobart, the capital of "the tight little island" of Tasmania. The congress lasted ten days. There was, for some of the attendants, a little too much about the proceedings that savored of the Pope. There was a good deal of "proceshing," and some of the bishops wore the "banata" instead of their college caps. This is regarded as a "mark of the beast" by the evangelicals, and some of them gave the ritualists to understand as much. The proceedings followed very closely on the lines of similar gatherings in England. A tremendous banquet of papers and addresses was provided, the subjects dealt with covering varied aspects of religion in its relation to the Anglican organization and to national and individual life. There was a disposition to handle "burning" questions gingerly. On the whole, the congress may be supposed to have answered what was probably one purpose of its promoters in making an impressive display of the Anglican forces in Australasia. It has not added much to contemporary thought on difficult questions; but it has no doubt done a good deal to impress on the public mind a number of wholesome truths which will bear constant repetition.

Two Other Assemblies.

The New South Wales Presbyterian Assembly and the New South Wales Wesleyan Conference have just concluded their sittings. It fell to the lot of the outgoing chairman of the conference and the incoming moderator of the assembly to fire shots which awakened the echoes. The moderator made a determined attack upon "the verbal theory" of inspiration, and indicated his belief that the germ cell for the evolution of the new theology is to be found in the God-consciousness of Christ. There is no necessary connection between the first and second positions. In regard to the second, the moderator is a humble disciple of Dr. Fairbairn. The deliverance caused quite a ferment. Two members of the assembly were allowed—by a not very large majority—to record their dissent from the vote of thanks which declared the address to be a "suitable" utterance. It is not yet on record that any one proposes to "libel" the moderator. Not content with creating one sensation, he added to the polemical a sartorial display, and astonished the assembled ecclesiastics by appearing in frogged robes, knee breeches, silk stockings and shoes with silver buckles. The magnificence of his appearance seems to have overwhelmed his brethren, for the assembly voted £30—in these hard times, too—to enable future presidents to exhibit the same barbaric splendor.

The Church and Social Questions.

The shot fired by the ex-president of the New South Wales Wesleyan Conference was of a very different character from that wherewith Mr. McInnes's cannon was charged. It related to the attitude which the church should take toward social problems. He told his clerical brethren that they had had no special training in sociology, that they would, therefore, better

leave social questions to experts, that the office of the church was a spiritual one. The result was that the socialists and the single taxers went for Mr. Moulton's scalp. His error probably lay in expression rather than in thought. After all, the church cannot be a universal providence. It cannot, as a church, take the statesman's work out of his hands. But what it cannot do directly it may do indirectly, and in sinking into man's souls those truths which mold nations it may do a great deal for the world's material advancement. On the whole, neither the conference nor the assembly dealt much with social questions. For the most part, both bodies stuck to church business. A motion in the assembly to found a Presbyterian labor settlement was referred to a special committee. In the conference "the previous question" was used to shelve two motions, one of which bore on women's suffrage and the other on the necessity for putting men of good character into Parliament.

Good Character in Legislators.

The New South Wales Primitive Methodist Conference, which met before the Wesleyan Conference, had not the same delicacy about dealing with public matters. Two strongly worded resolutions were passed dealing with the subjects which the Wesleyans elected to let alone. The movement in favor of a better class of legislators received an impetus from a disgraceful exhibition made in the House by the minister for lands when under the influence of liquor. At the present moment it does not seem to be gaining ground. One reason for it is to be found in the fact that when put upon the task of defining what kind of character should be demanded in a legislator a good many find themselves at a loss. Some would have him distinctively Christian, some would not go so far. Meanwhile, Cardinal Moran interprets the movement as an attempt to exclude Roman Catholics from Parliament and gives it his opposition. "We do not want," he says, "saints in Parliament." Probably not, in the Cardinal's idea of a saint, which is not, however, the New Testament idea.

What Constitutes a Crime.

I have written of the numerous and apparently insurmountable obstacles which stood in the way of the Mercantile Bank directors being brought to trial. The trial has been held and they have been acquitted. In regard to the case the Sydney Daily Telegraph says:

As the judge pointed out, it was not a crime that the directors knew little of the actual position of the bank; it was not a crime for the bank to pay an eight per cent. dividend out of profits with an apparent large surplus when a fortnight after it stopped insolvent; it was no crime to borrow £100,000 from another bank, under stipulation that it should not be re-lent, the object being to swell the bank's cash; and, in regard to the group of so-called Davies Companies, it was not a crime for them to figure as holding extensive amounts of uncalled capital, and to raise millions on deposits and debentures on the strength of that capital, when the bulk of such capital really represented shares in the hands of a few interested people. It was no crime to transfer properties from one of the group to another as ever increasing valuations and to declare large dividends to the shareholders on the strength of them. It was no crime that the public did not know how things were managed.

All of which is very satisfactory to syndicators and that ilk at least, but the general public, learning authoritatively that according to law such doings are not crimes, will be disposed to declare that "the law's a hass." Are these things crimes in your country?

W. A.

* Forward Movements in Theological Training.

BY REV. JOSEPH H. CHANDLER.

IV. The Educational Scheme at Hartford.

When Horace Bushnell was a little fretted by the slowness of heart of many of his brethren to welcome the somewhat revolutionary ideas contained in his treatise on Christian nurture and his presentations of the doctrine of the atonement, he is reported as declaring, in view of the fact that the most stubborn opposition was in the seminary faculty, that the institution was not only behind the age but behind all ages. This conception of Hartford Seminary has gone abroad. It appeared not long ago in a Western paper's review of a course of lectures on *The Ethics of Literary Art* given at the seminary by Maurice Thompson. The reviewer was greatly surprised that such lectures should be given in an institution which represented "the straightest sort of ultra-Calvinistic orthodoxy." We venture the prediction that a disclosure of what is really going on at Hartford will be a surprise to a good many people who live nearer the institution by a thousand miles. I went to Hartford with so much of the idea of the Western editor in mind that I was doubtful whether the institution would furnish anything in the way of forward movement in its administration except in such minor things as its cultivation of liturgies and the admission of women. As I went from one lecture-room to another, however, many things appealed to me as having a forward look, until when I came to pass upon it all in review it seemed all forward movement. I was compelled to reverse my preconceived opinion, and as it is, all things considered, perhaps the most radically new departure seminary which we have, there is reason to depart from the original plan and write of the institution as a whole rather than of some single department.

This is the more fitting because the advance is from the center and along the whole line rather than in any one chair, and the cause of the movement is in the vigorous personality of the president, Dr. Chester D. Hartranft. That office in our theological schools has often meant little more than that some member of the faculty was stated chairman at the meetings, and took the largest part of the work of receiving calls and answering correspondence; but to Dr. Hartranft it meant, when he assumed its duties, a great open door of opportunity, into which he has eagerly entered. Whatever his gifts as a preacher or scholar—and his erudition is held in great reverence in Hartford—he evidently has a positive genius as an educator. He is a man possessed with an educational ideal and he is devoted to its realization. His monument will be the Hartford Seminary of the future, and with such a man at its head it certainly has a future.

He has in mind a great theological university, with departments of research, teaching and publication, where theology may be enthroned as "queen of the sciences, the

starting point and goal of all genuine knowledge as a whole and of all classified knowledges." He believes that in the process of subduing all things unto Christ "the true church must have her own canons of art, literature, philosophy and science, based on her Lord's supreme doctrine and ethics." His voice is like that of a Peter the Hermit, calling the church to a crusade to recover holy ground given over to the enemy.

Multitudinous Egyptologists, Assyriologists, psychologists, philosophers, historians and philologists have used research in order to overthrow the Christian faith. . . . The church has stared in stupid astonishment and agony over every new phase of geological, biological, philological and archaeological attack. She has suffered the loss of souls and all the hell of doubt for her antipathy to, and sluggishness in doing, scientific work; she has declined the path of vigorous research from Christian standpoints and left God's vast areas of nature and humanity to her opponents. Consequently, she has made needless concessions to these foes; she has adopted now this, now that transient theory; she has flung herself headlong into wrong exegeses, into baseless history, into false scientific explanations, allowing herself to be pushed to the wall through her insufferable and treacherous ignorance. Dare we say that she ought to be alive for the glory of her God by seeking out His facts? Surely she ought to be first afield when the dew is upon the grass; first in the heavens; first in the seas; first in the ruins of Egypt . . . ; first in the fossil beds and rocks; first in all regions, for the love of Christ and for the love of the Spirit's glorious embellishments of nature and forces in history, for the love of the Father's orderly house.

How thoroughly he has cut loose from that spirit of sluggish conservatism for which Hartford was once—not at least without some shadow of justification—supposed to stand is shown by the following characterization of some phases of church life in England and this country.

The low church, so tollfully reared by Simon, has fallen into dryness and shallowness because it ignored even the plainest Christian investigation into the sacred records and kept on churning the ancient milk and forever rearranging a fossilized system that rattled with aridity like the brown leaves of an oak in winter, while broad and high churchmen cultivated at least some science and framed their new ethical ministries after this pattern. English low churchism scarcely merits a recognition, so low has it fallen, so slow is its motion. Evangelicalism in our country has also turned its back upon research, and continues to work with ancient tools and to content itself with redressing scholastic statements, of falling into unhealthy revivalisms, or refusing to conduct her charitable work on sociological principles. Can it hope to escape a like fate with unscientific pietism and an unscientific low churchism? Surely the sympathies of youth cannot rest long in such beaten and expended soil. They will even prefer brilliant error to an unrenowned truth. This seminary wants to awaken the evangelical faith of New England to stand for research, for pedagogics, for publication.

The last sentence will indicate that Dr. Hartranft desires to make the seminary serve a wider purpose than the training of pastors and evangelists. In the department of research he hopes to train here in America consecrated specialists in the sciences included in theological encyclopedia. This is the meaning of the great enlargement of the teaching force, which at first seemed out of proportion to the number of students. The business of these men, according to the seminary ideal, is at first, primarily, research, and they are to go by degrees into teaching as they become trained specialists. For instance, in the department of exegesis instruction is given by five men instead of

by one or two as formerly. Professors Paton and Jacobus, in Old and New Testament exegesis, are assisted by Mr. D. B. Macdonald, who is called instructor in Semitic languages, and by Messrs. E. E. Nourse and W. C. Hawks, who are given the title of tutor. There are also separate chairs for the allied topics of Bibliology and archaeology, held by Professors Perry and Stearns. In the department of systematic theology there are four instructors: Professor Gillett in apologetics, Professor Beardslee in Biblical dogmatics and ethics, Professor Mead in ecclesiastical dogmatics and ethics, and Rev. A. B. Bassett, lecturer on experimental theology.

In practical theology there are three instructors: Professor Merriam in homiletics and sociology, including field work under his supervision, Professor Pratt in rhetoric, voice building and elocution, and Professor Perry in church polity. This department also includes lectures on missions, by Rev. A. C. Thompson, D. D., and on Presbyterian polity, by Rev. J. A. Hodge, D. D. Ecclesiastical history is grouped under historical theology, and the chair is divided—Professor Mitchell having Greco-Roman and Eastern Church history, and Professor Walker Germanic and Western Church history. Biblical theology belongs also in this department and is taught by President Hartranft. Besides the instructors mentioned there are five additional lecturers, mostly specialists among the younger alumni, and a tutor in German, Mr. Otto Schlutter.

It is the academy idea which, in the ideal of President Hartranft, justifies this large teaching force, and among the younger men the principal business is research. He is trying to make the institution train its own professors by appointing men as lecturers, tutors and instructors while pursuing studies along special lines and also to raise up a generation of scholars for general service.

This policy of unusual hospitality and a wider invitation have enrolled two classes of students not found elsewhere. There are eight young women in the regular course and two in the special. All, I believe, have a college degree, five from Mount Holyoke. There are also seven candidates for the degree of Doctor of Philosophy, who, although not resident students, for the most part live in the vicinity and report often to the faculty. The broadened idea of theological education finds further expression in the school for church musicians, conducted in the seminary buildings and under President Hartranft's auspices since 1890, although its students are not enrolled in the catalogue unless also pursuing some regular courses in addition to music. If it does not attract many future choristers to the study of theology, it certainly is stimulating the future ministers to the study of music. The chapel organ and the piano, which are at the disposal of the students, are in constant use, and studies in harmony lie very commonly on the students' tables along with papers in the more usual studies of the theological curriculum. The choral societies, which meet in the chapel, bring frequently a good number of the people of Hartford inside the seminary buildings and

*No. 1 of this series appeared April 19 and was entitled *The Chair of Applied Christianity at Iowa College*. No. 2, *The New Theology at Pacific Seminary*, appeared April 26. No. 3, *Sociology and Field Work at Chicago Seminary*, appeared May 3. Subsequent articles will treat of Bible Study at Yale, Progressive Orthodoxy at Andover.

so help to keep the student community in touch with the town.

The breaking down of the wall of partition which is often found between "town and gown" is further affected by the adoption of a liberal policy with reference to the library, which is at the service of the whole city. It contains 60,000 volumes and 25,000 pamphlets, admirably arranged and catalogued and housed in a building, the gift of the late Newton Case, Esq., which is a model for beauty and convenience. It is at the disposal, also, of all ministers in the region for the drawing of books as well as for reference.

The evident purpose of the seminary, to serve the community which especially supports it, is admirable, and it is taking special pains to keep in touch with the more widely scattered constituency through its pastoral union and by organizing the alumni. Its trustees are elected by the union, an association of ministers especially interested in the institution, now numbering about 200, and interest in the seminary is stimulated by the yearly meetings of six alumni associations, which cover New England and have one rallying point in the West. No seminary is doing so much to create and keep alive an *esprit de corps* among its students and alumni as Hartford.

My province is history rather than prophecy, but what has been accomplished at Hartford in the past five or six years could not be appreciated without an understanding of the somewhat unique plan which is being worked out, for the distinct ideal has both directed and stimulated a forward movement which is shortening the lead between the seminary and the others with which it stands in generous and noble rivalry. In closing I would briefly mention some points in which Dr. Hartranft's educational ideal has evidently and favorably affected the older method of theological training. The forward movement here may be characterized under three heads: First, there is a more rigorous training. Dr. Hartranft is a zealous educator, and he uses the most approved educational methods. There is not the break between the college and seminary methods which is often found, but the student is obliged to pursue his studies with the same exactness under similar tests and incentives. Much of the instruction I have heard in a half-dozen seminaries I am persuaded is well-nigh worthless because given in lectures poorly prepared from a pedagogic standpoint and not followed by rigid examination. Overloaded and prosily encyclopedic lectures are reduced to the minimum at Hartford and students are tested in everything and conditioned if they do not meet the tests, while proficiency is stimulated by a large number of prizes. The Hartford professor is a schoolmaster as well as lecturer.

Second, a more practical training. Here we may instance the elaborate scheme of field work begun under Prof. Graham Taylor and transplanted through him to Chicago and continued at Hartford under Professor Merriam; the unusual attention given to elocution and voice building by many private as well as public lessons under Professor Pratt; the physical training in the gymnasium and the large attention given to music, vocal and instrumental.

Third, there is a broader training. This does not show itself so much in the large number of electives offered as in the charac-

ter of some things introduced, such as the study of the German language and literature, rhetoric, liturgies, hymnody, English philosophy, the French Revolution and sociology. These things are not peculiar to Hartford, but it has gone as far as any seminary in humanizing the theological course.

But what has been accomplished is only a beginning of that ideal which Dr. Hartranft has seriously proposed of which he expects people to say, "This will take ages and a mint of money to realize." To the implied charge of building air castles he replies, "If Congregational evangelicalism could make a benefaction like that which is constructing a university at Worcester; if it could rise to a height of charity such as moved Johns Hopkins to found an institution at Baltimore; if it could imitate the grand bequest of Stanford for California; yes, if only its men of wealth (and many are they) would combine to do for scientific theology what is being done for non-Christian institutions, the land over, no ideal we have painted would seem extravagant or visionary for a day after the sum is subscribed."

THE PURPOSE OF THE CHURCH.

BY REV. CHARLES A. DICKINSON, BERKELEY TEMPLE, BOSTON.

A timely and interesting article recently appeared in the *Congregationalist*, April 19, from the pen of one of the gifted writers of our denomination, entitled What Is the Purpose of the Church? Although dissenting from many of its positions, I am glad it was written, because I think that a full and courteous discussion of this subject will help to clear away many of the misconceptions concerning the institutional church and aid in the solution of some of the difficult problems which are perplexing the Christian community today. Honest criticism is a good thing. The friends of the advance movement in church work invite it, because they believe that, while they and their critics differ as to methods, they are one in their desire to extend the kingdom of Christ among men.

Much misunderstanding is doubtless due to the fact that until recently there has been no clear statement of the principles which underlie it. At a meeting held in New York City several weeks ago, the representatives of the open, or institutional, churches unanimously adopted a platform which sets forth the spirit and aim of the movement in the following words:

The open, or institutional, church depends upon the development of a certain spirit rather than upon the aggregation of special appliances and methods. It is an organism evolved from a germinal principle rather than an organization. As the body of Christ, it aims to provide the material environment through which His spirit may be expressed. It seeks to become the center and source of all beneficent and philanthropic effort and to take the leading part in every movement which has for its end the alleviation of human suffering, the elevation of man and the betterment of the world. It aims to save all men and all of the man, by all means, abolishing, so far as possible, the difference between the religious and the secular, and sanctifying all ways and all means, to the great end of saving the world for Christ.

Had the writer of the article on the purpose of the church read this platform she might possibly have modified her criticisms somewhat, for the conception of the church which she criticises, and which seems to have been drawn from two or three stray utterances of those who have spoken or written upon the subject, is certainly quite

unlike that which was indorsed at New York, and I am inclined to think that it does not represent the thought of any one who is identified with the open church cause.

"This new idea of the purpose of the church," says the writer of the article alluded to, "conceives it to be an organization for the purpose of practicing religion, as against the idea of an institution for cultivating the spiritual nature." On the contrary, the advocates of the reform movement claim that the purpose of the church should be the cultivation of the spiritual nature through the practice of religion, not only individually, but corporately. Instead of setting spiritual culture and religious practice off against each other, they believe that the two are so vitally related that one cannot exist without the other. The error of separating spirituality from practice, like that of divorcing the religious from the secular, is a part of the legacy which has come down to us from the ecclesiasticism of the middle ages, and it has led to many maladjustments of truth and life and to many empty conventionalities, which have passed for religion. The same is true of the distinction which is so often made between "the church" and the individuals who make up the church. As, for example, our friend in setting forth the functions of the church, says: "The individual members are to practice the art. The church teaches the science."

To the average Congregationalist the church is the people, not an authoritative something apart from them, invested with tutelary powers which it is to exercise over them. The practical meaning of this distinction between the church and the people, when interpreted in the light of certain customs in vogue under the old régime, would seem to be that the church is the minister. He teaches the science, he does the studying. He exhorts and inspires, while the people have nothing to do but listen. It is because of this conception of the church, if I mistake not, that many of our ministers are overworked and discouraged, many of our congregations are overfed and spiritually inactive, and many of our communities unevangelized.

The so-called "new departure" in church work is an attempt to bring the church back to the simplicity and comprehensiveness of its primitive life. It is "radical" in its purpose to get back, if possible, to the root idea of the church of Christ and the apostles. The only church which Christ Himself established, so far as we know, was a brotherhood of His disciples who were to be one with Him, united in love, whom He sent forth into the world to minister unto it as He had done. The churches, as they existed under the apostles, seem to have been organized, not merely to teach the science of religion, but to practice the art, for "when the number of the disciples was multiplied there arose a murmuring of the Grecians against the Hebrews because their widows were neglected in the daily ministration." In other words, a careful study of the gospels and epistles would, I think, lead us to the conclusion that the primitive church was a simple fraternity, organized to carry on Christ's work of love and ministration in the world. Its members were not only to practice religion individually, but collectively as a church. The object of their organization was collective, corporate ministration in the name and with the spirit

of Christ. "Ye are the body of Christ," says Paul, "and members in particular." Ye are a living organism representing Christ—teachers, healers, helpers, working together for the betterment of the world under the impulse of His spirit.

This apostolic idea that the church is the body of Christ furnishes the simple rule for determining the characteristic functions of the organization. The church stands for Christ in the world to win and save it, and it aims, as Christ did, to be all things to all men, if by all means it may save some. It aims first and always to a spiritual end, but in reaching that end it follows the example of the Master and deigns sometimes to use secular means. It cannot specialize, as is done in the sciences and industries, for there is no such thing as separating the spiritual from the temporal and secular. A man's spiritual self is his temporal and secular self, living under spiritual conditions. Whenever the church has attempted to specialize and confine itself to his spirit apart from his mind and body, it has made either fanatics or Pharisees of its members. This specialization of the spiritual has deprived the church of many of its rightful prerogatives of ministration. In confining itself to teaching the science of Christianity it has lost the art, which has passed over into the hands of the outside benevolent and philanthropic organizations, so that it has come about that the one body in the community which represents Him who came not to be ministered unto but to minister is often able to extend to the poor and the unfortunate less practical sympathy and relief than the lodge or guild.

While it is true that the church should not go into politics or run the business or manage the education of the community, it would seem to be its legitimate function to "practice philanthropy," for that is the manward side of religion, as Christ Himself defined it. All the appliances and methods which the church employs, whether related to the physical, intellectual or social side of man's nature, are to be used as a means and not as an end. The reading-room, the gymnasium, the classes in art and literature are important only so far as they serve as a medium between the indifferent world and the body of Christ. And just here we, perhaps, find the answer to one of the most serious questions which is asked by the critic of the new methods: "If the mental and physical nature can best be educated directly, why should we attempt to reach the spiritual nature by roundabout methods?" Simply because "the natural man receiveth not the things of the Spirit of God." His spiritual nature is dead. In order to get him into an attitude where you can preach effectively to him you must follow Christ's methods and appeal first to that which is alive within him. He is interested in a gymnasium, he is eager to cultivate his mind, but he is not solicitous about his soul. He cannot, as a rule, be reached in a spiritual way directly. This is not a theory; it is one of the most appalling facts which faces the churches of the nineteenth century.

The old and oft-repeated injunction, "Preach the gospel," which good people are in the habit of throwing at the poor minister as a reprimand for the half-empty pews, is a delusion. The gospel has been preached for centuries. It is preached today simply and faithfully by the great majority of ministers, and yet there are over

thirty millions of people in Christian America alone who do not enter church doors, and I venture to say that there are not ten churches in the State of Massachusetts which can find in their congregations as regular church attendants today ten persons each who have been won within the past three years from the non-church-going ranks by the mere preaching of the gospel from their respective pulpits. The fault is not with the gospel, but with the churches, which have failed to be all things to all men and so to reach the spiritual nature by "roundabout methods." We and our little fraction of the world's teeming population who enjoy spiritual things have been so comfortable in our rented pews, under the preaching of our cultured ministers, that we have almost forgotten the unevangelized multitudes and have hardly taken the time to inquire why the sanctuary comforts and pulpit ministrations which please us do not attract them.

It may be "disguised materialism" for the church, as an organization, to interest herself in the temporal welfare of the laboring man, to provide for his widow and orphan, defend him, not only by words but by deeds, against the oppressor, and make herself felt as a power among the factors which determine his place in the community, but it is of a piece with that materialism which Christ Himself indulged in when He filled the clamoring mouths of the rabble with bread, healed the sick and turned the water into wine.

TWO ASSUMPTIONS THAT NEED EXAMINATION.

BY REV. SAMUEL W. DIKE, LL. D.

Two interesting contributions in the *Congregationalist* of April 19 and 26 contain statements that surprise me, coming from two so scholarly writers as Miss Dawes and Dr. Horton. I refer to them because typical of a class. In the former, Miss Dawes largely rests her ably stated position of the purpose of the church on an assumption to which modern scholarship gives little support; for she assumes the theory of a tripartite nature of man to be correct, which holds that there is a spiritual nature distinct from the mental, etc., and that therefore religion should attend chiefly to this supposed spiritual part and through that reach the intellectual and social.

Her challenge, calling us back to discover the purpose of the church, is one of the most timely things lately done, and many of her remarks seem extremely well directed. But we shall need to depend upon investigations in at least three sciences in order to solve the problem. We must, in the first place, be in accord with psychological inquiry into the nature of man, so that we may see just how what we call spirit, soul, mind, will, moral nature, etc., are related to each other and to the human body. We must, secondly, know the conclusions of Biblical science regarding the force to be given to the corresponding terms in the Bible. And, thirdly, the rapidly developing science of sociology, which takes up, among other things, the conclusions of psychology as part of its necessary material, already sheds a good deal of light on the function or purpose of the church. It does this by its determination of the place of the church among the various social institutions and its relations to them. Any really successful handling of the living question about the pur-

pose of the church will make much use of the recent studies in these three directions. It will be a service to multitudes if some master of the subject will tell us from the theological seminary what are the present positions of scholars regarding the spiritual nature of the human individual as set forth in the Bible. I have found some of the most intelligent audiences of Congregationalists accepting, as if correct, expositions of a view regarding spirit, soul and body which I find is not taught in many theological seminaries, but which is generally declared to be an exploded dogma.

Dr. Horton says, "Supposing that all the world is bent on producing as much material wealth as possible, and supposing that every individual is trying to get as large a share of this material wealth as possible for himself, then certain results follow which are formulated and called the laws of political economy." Dr. Horton is made to represent this as a correct statement of the fundamental assumption of political economy, not only in the past but up to the present. He makes some just reflections upon it. Had his paper come directly from his own pen, instead of the notes of another, he could hardly have failed to have added some note of the fact that, from the days of the satire of Carlyle upon the cash nexus and the prophetic discussions of Ruskin, new schools of political economy have been growing until today a very different condition of things exists in our colleges and universities from that of twenty years ago.

It is now between fifteen and twenty years since Prof. J. B. Clark, Hon. Carroll D. Wright and others in this country pointed out the limitations of that old school whose working basis Dr. Horton has well stated. The entire work of Dr. Ely and other disciples of the historical and ethical schools a little later falls within this period. The American Economic Association owed its origin in 1885 to the influence of those who had largely broken with the old system, though it has always been comprehensive in its membership as well as catholic in its spirit and method. Probably the majority of teachers today recognize the higher conditions which modify the hypothesis of the old system.

Those who are now engaged in setting forth the significance of the kingdom of God, in its relation to present social problems, will do well to discriminate more carefully than some have been doing of late. Economic science may still find many able defenders of the older theories of the basis and motives of economic action. Even others may not yet stand where they will find themselves later. But Christian social leaders especially need to be sure that they do not fail to make adequate account of the actual condition of the science of today. While I cannot speak with authority in any of these sciences, the work of many years along their borders and in frequent touch with their teachers, together with some recent personal inquiries on the ground, lead me to think that we are in some danger of going astray in a field where we all are eager to work. The noble enthusiasm for social reform is, in the judgment of some, in considerable danger from misdirection.

Friendship should be surrounded with ceremonies and respects, and not crushed into corners. Friendship requires more time than poor busy men can usually command.—Emerson.

A NEW UNIVERSITY SETTLEMENT.

BY REV. AMOS LUTHER DOBBINS, D.D.

While Dr. Brand's article is stirring up the pure minds of the younger brethren to the duty of self-sacrifice, and replies to it are presumably causing the pastors of rich churches to shift their positions uneasily in their more or less imaginary comfortable seats, it may be well to speak of a new and interesting experiment in city evangelization, of which, I am confident, few have heard and which offers the privilege of a little practical self-denial.

For several years the tide of population, which once was at its full in the region about the Church of the Pilgrims, had flowed away from it. With the improvement in means of transportation to the suburbs, whole companies of its members had moved out of town. Some went sorrowfully and returned with kindest words and substantial aid from time to time. Others left as they would leave a street car, and with as little thought of the future of the enterprise after it had passed their corner. The people who were left and those who moved in were respectable and not opposed to religion, but they were less easily reached than those who had previously lived in the neighborhood, and their ability to support a church, both in time and in money, was much less.

For instance, the house No. 783 Brewster Street had been built by Mr. John A. Stubbs, a wholesale merchant with an income of \$5,000 to \$8,000 a year, whose wife was a member of the Church of the Pilgrims, and who went himself and paid his pew rent and mingled with the people who composed the best society of that portion of the city, and never thought to question whether he might have done otherwise. Now the house is rented by Philip Jackson, a bookkeeper with a salary of \$1,500. He pays \$1,000 for rent and endeavors to make the most of it by subletting rooms and suites. He has put a mantel bed into the parlor and uses for his own family as little space as possible. His wife makes the beds of the lodgers, who sleep later on Sunday morning than on any other, but expect to find their beds made by the time they return from their breakfast. Philip works later on Saturday night than on any other, and sometimes himself indulges in a nap on Sunday morning. There are thrice as many people in 783 Brewster Street as there were when John A. Stubbs lived there, but there are fewer from that household in his former pew in the Church of the Pilgrims.

Occasionally the secular press comes out with a leader having for its basis these facts: "There are twice as many people in the neighborhood of the Church of the Pilgrims as there were ten years ago and only half as many attend church." Then follow some wise remarks on the decline of the pulpit. The simple truth is that the problem of saving the household of John A. Stubbs is a very different problem than the saving the souls of the present occupants of the house.

One of the main hindrances has been the lack of social life. Many of the people were too busy to be social. Moreover, there was a tendency to contrast the present social life of the church with its past days of splendor. There remained a band of workers, tried and true, of the very salt of the earth, but they needed re-enforcement.

Near the city are various suburbs in which dwell an undue proportion of retired min-

isters. One of these is known as "Saints' Rest" and others have similar designations. To this town one day the pastor of the Church of the Pilgrims journeyed and dropped in upon its prayer meeting. It was a good meeting. The pastor spoke with apparent hesitation on some points, saying that some of the ministerial brethren present would correct him if wrong in any of his opinions. Rev. Dr. Blank, a religious editor, and Rev. Dr. Dash, agent for the X. Y. Z., offered prayer. Secretary Jones made remarks and was followed by the Rev. Professor Smith and the venerable Rev. Dr. Brown. A few laymen, with a scared look, recited each a verse of Scripture, and one or two offered prayer. At the close the pastor of the Church of the Pilgrims, who had not been recognized, arose. Said he: "Brethren, I have come to propose to this church that it issue letters dismissing three-fourths of its ministerial members to the Church of the Pilgrims. They are not needed here; a third of your best laymen have come to this church from ours. A fair exchange is no robbery. We want to start a new form of university settlement. We do not want to open a house whose residents are unmarried men or women, we want genuine homes. We want a cluster of Christian people, living as the people about us must live, with open houses one evening in the week, and willing for Christ's sake to spend their lives in connection with the work of our church. We have undertaken to fight the Lord's battle in a hard field. We are thankful for your sympathy, but you can do more for us. We want these brethren to move into town and live near the church, becoming acquainted with the people and making them acquainted with each other. We want their help in our prayer meetings, our Sunday school, our visiting; we want their support and counsel. To live here and come in on the street cars will not do. Come over into Macedonia and help us."

According to well established custom, they all with one consent began to make excuse. Editor Blank said he had bought a house and lot and he must stay and improve it. Dr. Dash said he had bought a horse and carriage, and found he needed the daily drive after his return from work, and he must stay where he could get fresh air. Secretary Jones said he had married a wife and had children whom he could not think of bringing up in the crowded streets of the city, and therefore he could not come. To which the pastor of the Church of the Pilgrims replied, *seriatim*, that the house was marketable and that he could easily arrange an exchange for one near the church; that a street car ride to Madison Park and a hired carriage there would furnish the required fresh air and be much cheaper than the horse, and that the conditions had not changed essentially as to sunshine, air, schools and other conditions to be thought of in connection with the rearing of children, since the best families in the city had lived with their children in the very houses now offered to the brethren of Saints' Rest. He added that his own children were thriving there, and that he might mention, if he thought the cases at all parallel, the matter of missionaries' children, since this was a point familiar to Secretary Jones. Then Professor Smith remarked that the rents were too high and his salary too small for him to move to the city; but the pastor replied that the worthy professor's predecessor had been a member of the Church of

the Pilgrims, and had paid his rent out of the same salary in the days when the church stood higher socially, and that said salary is probably fifty per cent. larger than the income of the average member of the church at present.

In short, the objections were all shown to be of little value, and after a season of prayer, in which all present asked for divine guidance, a half-dozen retired ministers and ministers without charge asked for their letters. Then one or two business men, who had formerly been members of the Church of the Pilgrims, said, "We also go with you," and announced that their suburban residences were for sale. These brethren have bought or rented homes near the church, and have found places where they are of service in the different departments of the work of the church.

The church at Saints' Rest mourns, but after all breathes more freely. The members of the settlement have not proclaimed themselves missionaries, nor called on their friends to mourn for them, indeed, very little has been said about it, and the world at large does not know of their movement. It seems strange that so simple and practical a movement has not been undertaken before, and that, having been undertaken, so little has been said about it in the papers. Yet it is said that a considerable number of laymen in the suburbs have been contemplating a similar exodus from their suburban homes to various city churches in need of workers and support. The plan, if generally adopted, will go far toward solving the problem of the down-town church.

WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, MAY 4.

The meeting was led by Mrs. E. W. Greene of Newtonville, who read Daniel's prayer for the restoration of Jerusalem. Prominence was given to the prayer calendar topic for the day, "For wisdom in planning how to raise money," with the motto, "If you would hit the mark you must aim a little above it—every arrow that flies feels the attraction of the earth." Mrs. Smith, Miss Child and Miss Borden spoke upon this subject. Systematic and proportionate giving is now urged, with assurance that in this way more money would be raised and more easily and that interest would be greatly increased and deepened, that there is money enough and consecration enough to carry on the work if the ear of the churches can only be reached. Contributions at the present time amount to a little less than had been received at the same time last year. Some legacies recently received give help and encouragement. The work abroad never offered larger opportunity, in spite of unusual trials in some fields. Miss Kyle's work in visiting local societies and churches in the effort to arouse and revive interest in foreign missions, sometimes to kindle it where none seems to have existed, was especially remembered.

Favorable news was reported from Japan, although several missionaries are just now laid aside from active service. Miss Barker of Toronto, under appointment for Constantinople, was introduced and said a few words relating to her own experiences and hopes. Mrs. Hubbard of Foochow spoke of the comfort and joy of missionary service. Miss Dancy Root of Madura said that for lack of money to prosecute the work already begun in India some are lapsing into heathenism, appeals for Bible teachers are unheeded and children who would learn are growing up in ignorance. Mrs. Barton of Harpoet told of the mission circle in the First Church in that city having raised thirteen dollars to help missionary work.

The Home

HOOR BY HOOR.

One single day
Is not so much to look upon. There is some
way
Of passing hours of such a limit. We can face
A single day; but place
Too many days before sad eyes—
Too many days for smothered sighs—
And we lose heart
Just at the start.
Years really are not long, nor lives—
The longest which survives—
And yet to look across
A future we must tread bowed by a sense of
loss,
Bearing some burden weighing down so low
That we can scarcely go
One step ahead—this is so hard,
So stern a view to face, unstarred,
Untouched by light, so masked with dread.
If we would take a step ahead,
Be brave and keep
The feet quite steady; feel the breath of life
Sweep ever on our face again.
We must not look across—looking in vain—
But downward to the next close step,
And up. Eyes that have wept
Must look a little way, not far.
God broke the years to hours and days,
That hour by hour
And day by day,
Just going on a little way,
We might be able all along
To keep quite strong.
Should all the weights of life
Be laid across our shoulders and the future, rife
With woe and struggle, meet us face to face
At just one place,
We could not go;
Our feet would stop, and so
God lays a little on us every day,
And never, I believe, on all the way
Will burdens bear so deep,
Or pathways lie so steep,
But we can go, if by God's power
We only bear the burden of the hour.

—George Klinge.

A tactful little woman once said, "If you want to get people interested in missions do not form a society bearing the name missionary. The word often acts like a smallpox sign in keeping away an audience." Acting upon her own suggestion she organized a "Mary and Martha Society," the origin and plan of which are told in a leaflet published by the C. H. M. S. The organization has one unique feature worthy of general adoption. The ladies have formed what they call a "Golden Gossip Guild," pledging not only to refrain from saying unpleasant things of each other, but making it a point to repeat all the kind and agreeable remarks that they hear made concerning the members. The idea is borrowed from one of Mrs. Whitney's books and is meant to serve as a breakwater against harsh judgment and unkind criticism, turning them into a tide of blessing. We all work better for words of honest praise and appreciation. Rightly exercised, there is no danger that golden gossip will degenerate into mere flattery.

It is said on good authority that Admiral Farragut's death was hastened by the selfishness of a woman who occupied a seat in front of him on a railroad journey. He was ill and his wife courteously asked the woman in front to close her window, explaining the reason for this request. She declined most ungraciously, and shortly before his death the admiral said, "If I die that woman will be accountable." It is

seldom that such immediate and disastrous results follow upon the selfishness of travelers, but the small annoyances and minor inconveniences which spring from this same source are legion. When journeying in a sleeping car women, in particular, often show an absolute disregard of the rights of others by monopolizing the toilet-room in the morning half an hour at a time. It is pleasant, of course, to make one's toilet as carefully as at home, but it cannot be done without positive discourtesy to the passengers who are waiting their turn. It is a great art in traveling to be able to dress quickly in small quarters, and the women who require half an hour or more for this purpose are the dread of those who are with them in the narrow limits of a sleeping car.

"TALITHA CUMI."

BY ROLLIN L. HARTT.

Faust is a tragedy from beginning to end. The pathos of the philosopher's betrayal into the hands of Mephistopheles is far exceeded by the ruin of poor little Margaret. Just because she was so young, so loving, so innocent and so helpless at the approach of evil, the temptation overwhelmed her and thrust her down into the hopeless abyss of multiplied crime.

The story would have no value for Christian readers were it not that Margaret's fate is that of thousands of unprotected girls all over the world. Betrayed through their affections, deserted, and then in despair entering the life of gilded sin and there continuing for a season, a sad company of poor, hopeless wanderers pass out through its dismal portals down into that nether world of suffering called the slums. There is no darker doom, no worse damnation. The term is, happily, short. Early death, or suicide, comes with a merciful relief, and then—but has God no mercy?

Margaret was lost; she might have been saved. Despite the heartlessness of "society" (which is a polite name for "the world") there is salvation for the erring woman and a full restoration to the possibilities of Christian living; but the rescue must be speedy, or success is only to be attained after a fatal delay. When only the first serious misstep has been taken there is every hope that Christian love will win, but let the woman once enter upon a determined life of sin and she will drain the cup to the dregs. Perhaps, after the worst consequences have resulted and a dissipated life is no longer endurable, she will come knocking by night at the door of some rescue home, but it is all too late. She may, indeed, be redeemed, but there are the shattered frame, the squandered vitality and the sickening memory of a polluted past. Her soul may be saved, but her life has already been lost.

Rescue work has its place, and it is an important place, too; but for nearly fifty years Boston has possessed an institution which embodies a wiser method—so wise and so good that it deserves imitation in many another city. The New England Moral Reform Society maintains a maternity hospital for unmarried girls, where those who have just entered on the downward way are surrounded with the strong religious influence of Christian care and Christian love. After their recovery employment is found for them in the families of the friends of the institution, and they

are followed through correspondence by a power of sustaining helpfulness that never lets go. Best of all, they find in Christ a Redeemer who can save and keep saved. This is both prevention and cure. It proceeds upon the principle that Jesus meant to be taken seriously when He said, "The Son of Man is come to seek and to save that which was lost." Furthermore, the principle works successfully, and many a happy, useful woman, who is respected and beloved today, owes her rescue from a living death to "Talitha Cumi" Home.

The name is singularly appropriate: "And He took her by the hand and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, Arise." The building so beautifully styled and so benevolently utilized is pleasantly located at 206 West Brookline Street. The present establishment is new, having been dedicated only last June. The institution was formerly on Shawmut Avenue. Talitha Cumi Home is a hospital and more. It is homelike, comfortable, very sunny and pervaded with an atmosphere of high-mindedness and healthful cheer. Patients are cared for much longer than at ordinary hospitals, and it is needless to say that they are shielded from the coarse ridicule that is often turned upon such patients by the half-trained and half-bred young surgeons who lord it over the recipients of public charity. The longer time of the stay at the home gives a greater opportunity for a deep and lasting spiritual influence to enter into the disheartened life with renewing and transforming power. It takes time to be saved.

That young women who are brought face to face with the consequences of their first deep sin should seek salvation and find it is nothing remarkable. They are already repentant—filled with a remorse that is shame, fear and helplessness all in one. As yet they are not depraved. Many of them are too young even to realize the awfulness of their sin. Not long ago there were in the home at one time three sixteen-year-old girls—mere children! Most of them have been betrayed through their affections—the best possession of their natures has become the means of the worst ruin. With few exceptions they are motherless girls, who had no one to protect them from the approach of evil. The period of their care in the home is a crisis that sounds character to its depths and inevitably determines the course of after life. Nothing could better illustrate the actual position of this work than an incident in the hospital. A delirious sufferer kept moaning again and again, "If mother knew she would take care of me; but she will never know, for there's the river, there's the river!" thus unconsciously revealing what had been her purpose of escape from the consequences of her sin. That girl is today living a life entirely above reproach.

Everything is done to cultivate mother love in the girls under the care of the home. Love for the little one is made to act as an incentive to purity and industry and the mothers generally keep their babies. Last year only eight out of nearly forty were adopted. One brave girl, formerly a patient, wrote to her friends at the home, "I pray that God will make me a pure and noble woman, so that my little darling will never have to suffer anything for her mother's past sins."

The criticism is sometimes urged that such a work as this is putting a premium

on vice by reducing the penalty. Such a charge is an outrage upon human nature. The hour of temptation is not a time of the counting of costs or the measuring of consequences—if that were so the world would be a better place than it is. Moreover, the home never receives a girl a second time, nor is any one admitted who was ever in similar need before, but what is more significant is the fact that within the memory of the present managers of the home not once has a girl applied for admission who knew of the institution's existence before she herself needed assistance. Patients are directed thither by other institutions or are brought by friends.

A few questions remain to be answered. How is the home maintained, who is its present director and what is its claims upon the confidence of the public? Talitha Cumi Home is only in part a charity. Patients who can pay for their care are expected to do so, but no one is ever turned away because of inability to meet the expense. As a large proportion of the patients come from the poorer class the institution is, in the main, dependent upon the benevolent liberality of Christian people.

It is not always that so gracious an undertaking centers in an attractive personality, but in this respect Talitha Cumi Home is unusually fortunate. Dr. Julia Morton Plummer, the physician in charge, is a woman of the gentlest breeding and the most sincere devotion to her profession, combining as it does manifold opportunities for helpfulness to the needy. Her sensitive nature, affectionate and deeply spiritual, goes out to the erring woman with that truest love that seeks to save the sinner without ceasing to hate the sin. In person she possesses a gentle dignity, curiously blended with the ready frankness of an open heart. She wins the sinning ones to Christ by first binding them to herself. Although she has relinquished her former practice in order to give all necessary time to the hospital, this does not prevent her occasionally aiding fallen girls who come within her reach and yet have no direct claim upon her. In all this work, though in uninterrupted contact with morbid conditions, Dr. Plummer still keeps her sunny disposition unclouded, for she has learned the true joy of service. One of the oldest rescue workers in Boston says, "I know Dr. Plummer well, and have implicit confidence in her methods. She is wise, patient and devoted. Her work is accomplishing great results." Surely no charity ever enjoyed more distinguished approbation than Talitha Cumi Home. The list of references published last year contained the names of Rt. Rev. Phillips Brooks, Rev. George A. Gordon, Rev. Edward Everett Hale, Rev. A. J. Gordon, Mrs. Mary A. Livermore and Mrs. Elizabeth Stuart Phelps Ward.

I called at Talitha Cumi Home not long since to gather the materials for this sketch. I had waited but a moment in the reception-room when Dr. Plummer came through the drawn portieres with a little sleeping baby in her arms. The mother was just leaving the home, and the little one, all wrapped in white, was to go too. As the physician stood with her head bowed over the sleeping child, I recalled Hawthorne's picture of poor Hester Prynne coming out through the door of the prison with her own babe in her arms, to face, alone and unfriended, the penalty of her sin. The contrast is deeply significant. After long, dark ages of cruelty

and injustice the spirit of the teaching of our Saviour is at last understood. The erring woman's sin makes us not less her debtors but more so. A human need is a divine call. Jesus Himself came "not to call the righteous, but sinners to repentance."

WHAT CHANGED TIM.

BY ANGIE W. WRAY.

It was a bright, beautiful May day. The pupils in the little brown country schoolhouse stole longing glances at the green grass and the cool woods just opposite. The schoolhouse itself was small and old-fashioned, but it was crowded with children, from the tiny tots in front to the tall boys and girls at the back row of desks. The teacher looked somewhat weary as the class in spelling droned out their words, but suddenly he flushed and said, quickly, "Were you cheating just now, Timothy Green?"

Timothy, a tall, awkward lad in shabby, homemade clothes, turned as red as his hair and shuffled his feet uneasily on the bare floor as he answered, sullenly, "No, sir, I wasn't cheating at all."

"You were, for I saw you. Come up to the front."

Timothy obeyed slowly, looking both mean and miserable in the sunshine.

"You have told me untruths before. It is time you were taught better. Hold out your hand, sir."

The boy did so, biting his lips to keep back a cry as the quick, sharp blows fell on his outstretched palm. When the punishment was over he shuffled back to his seat and remained motionless for a few moments. Then he became very gay, and for the rest of the afternoon his corner was the most disorderly in the room. The boys chuckled and whispered till the teacher, who knew that Tim was at the bottom of the trouble though he could not detect him, said, sternly, "Timothy, keep your seat when school is dismissed. I have something to say to you."

The long, bright afternoon faded slowly. At last the time for dismissal came, and the boys and girls filed slowly past Timothy, who stepped on the toes of the smaller ones and jostled the others with his elbows.

Outside the door some of the merriest girls lingered a moment to talk. Bonnie Lassiter, the minister's gay little daughter, was the center of the group. Her brown eyes danced as she said, gayly, "O, girls, don't you hope it will be as nice as this for my birthday? Father said I might have as large a party as I wanted. Of course I'll invite all of you, but I sha'n't have that horrid Tim Green at all. I detest him—horrid, mean, cheating boy. There isn't another boy in school that acts like him."

"He is horrid," said Bertha Nelson, "but then, Bonnie, think of the home he lives in and that dreadful man who is his father."

"I don't care," said Bonnie. "He knows better himself and he ought to do better. I sha'n't speak to him again."

"Well, good-by, Bonnie. We'll all come to your party, and I don't believe we shall miss Tim very much," laughed the girls as they separated.

Bonnie walked on alone, the cool wind fanning her face and bringing soft rose tints into her cheeks. She gathered sprays of sweet viburnum and armfuls of daisies. Sometimes she sang softly, and sometimes she talked to herself in a quaint fashion that would have made older people smile.

All at once she stopped and looked doubtfully down the long road.

"There! I've forgotten my arithmetic, and those fractions are so hard. I s'pose I'll have to go back for it, though it's getting toward sunset now."

The child turned and ran as fast as she could along the path down which she had just come. The schoolhouse door was not locked. No one in that small country place ever dreamed of having anything stolen, and she was not in the least afraid. She pushed the outer door open and would have opened the other, but a gruff voice growled out, "Don't you dare come in!"

"Why, Tim Green, are you here yet?" Bonnie said, calmly. "I'm not a bit afraid of you. What are you doing here alone?"

The boy sat at his desk. He had evidently been crying, for his eyes were red and bloodshot and he looked more forlorn than ever.

"It's none of your business," he said, fiercely. "You get out of here!"

"I came for my books," Bonnie said, coming a little nearer. "You can't frighten me, Tim Green! But aren't you ashamed of yourself?"

She paused in dismay, for the lad put his head down again on the desk saying, drearily, "Go on. I don't care."

Bonnie stood for a moment in silence, then yielding to a quick impulse asked, softly, "Poor Tim, are you being sorry?"

"Yes, I am; and it don't feel good," Tim said, wretchedly. "I guess I'm about as poor a fellow as they make."

A few moments before Bonnie would have echoed his words, but she bent over and touched his forehead with her cool little hands. "You *could* be better, Tim."

"I don't believe it."

"O Tim, you know it and so do I!"

"There ain't no use a-trying," said Tim, doggedly. "I don't get anything but lickings. I've been brought up on them and I don't relish them. I don't dare go home tonight 'cause it's so late I'd catch it, and I'm a-going to cut and run."

"Run where?" Bonnie opened her brown eyes wide.

"I don't know and I don't care. Only I'm sick of kicks and cuffs."

"You poor boy!" He felt her tears on his face. "O! don't run away, Tim. I don't know much about it, but you haven't any money, have you? And you don't know how to do much. You wouldn't be any better off. And think of your father, Tim, dear."

"Father!" said Tim, scornfully. "Much he cares about me, only I save him hiring a boy. He's always growling about my eating too much and playing, and I don't know what all else. O, no, he wouldn't care!"

"Yes, he would; I know he would," said Bonnie. "Tim, sit right here till I come back. I won't be gone long. Don't budge, please."

"You needn't get your father. He won't do me any good," Tim said, staring at her in wonder.

"I won't, Tim, dear. Now don't you worry a bit. I know just what to do."

She ran out of the room. The key of the door hung on a nail just inside of the entrance. Bonnie hesitated a second, then turned it in the lock, put it in her pocket and ran off with the speed of the wind. She knew where Mr. Green's farm was and had often seen the old farmer himself—a gloomy, stern man who never smiled and had grown

hard and cold since his wife died. The thought of Tim locked in the little room in the gathering darkness lent speed to her feet and she never faltered, though the stones tripped her up and the briars grazed against her face and hands.

Mr. Green stood by the gate, looking anxiously down the road. Something told the child that he was looking for Tim. For a moment she looked up at the rough face in fear, then she gasped out, "O, Mr. Green, Tim!"

"What's happened to the ragamuffin now?" he asked, so gruffly that Bonnie forgot her fear and cried, indignantly: "O, aren't you ashamed of yourself? He's your own boy, and his mother's dead. Don't you care a bit for him? O, I wish his mother was alive!"

"Aye, so do I, lass. God knows it," said the man, solemnly. He stood perfectly still. Something in the child's voice brought back a memory of his dead wife's face. He seemed to see the patient eyes turned to his in pleading and hear the low tones saying, "Take good care of Tim, John, dear. I know I can trust you."

Good care of him?—he had let the boy grow up as he would. He had thought neither cared for the other, but there in the dim twilight John Green found that he did care for Tim, that deep in his heart there lurked love and tenderness for his only son.

"Tell me about it, lass," he said, and Bonnie told her story so well that in a short time they went down the lane again together and opened the schoolhouse door. Tim still sat motionless and hopeless—a pathetic figure with the shadows around him. His father strode across the room and looked down at him with all the tenderness of a new love shining in his face.

"Why, Tim, my lad," he said, huskily, "did you think you'd run away from your old father? Nay, nay, lad; we've both forgotten the dear little mother too long, but for her sake, lad, come home with me and we'll start fresh. We've both been wrong."

"Father! father!" cried Tim, and then Bonnie left them alone together.

"O, Bonnie," the girls said, crowding around her at the party the last of that bright, sunshiny month, "we thought you weren't going to invite Tim. When did you do it?"

"The night I said I wouldn't," Bonnie replied, with a twinkle of fun in her eyes.

"Well, I don't know what it is, but something has changed Tim and his father, too," said Nellie Morris. "He's getting to be a credit to us all."

Bonnie smiled, but did not answer.

SUNDAY OCCUPATIONS FOR BOYS AND GIRLS.*

PARALLEL WITH THE INTERNATIONAL SUNDAY SCHOOL LESSON FOR MAY 20.

BY MRS. CLARA SMITH COLTON, PATCHOGUE, N. Y.

Children will enjoy the story of Moses if no illustrative helps whatever are used, for the child who does not like Bible stories properly told is a freak of nature. But the use of objects as herein described will impress the event on the mind with a lasting vividness not to be attained when the sense of hearing only is appealed to.

There is no danger that this lesson, in the hands of a thoughtful Christian mother, will seem like "play." Such a mother knows that it is a means to an end, that occupation for little hands is necessary for the successful

teaching of children, because their nature demands physical activity and the reading and telling of stories, however delightful, is not enough to meet and supply this demand.

As "to the pure all things are pure," so the earnest, spiritually minded mother can use the most commonplace objects as a means of sending home spiritual truths through bright eyes and busy little hands to precious young souls. And the mother who ignores such objective Bible teaching is ignoring not only nature's method (shown by studying the child's mind), but she is also ignoring the method of the Great Teacher Himself.

It may add to the children's interest in this lesson if they know that it was suggested by a little boy eight years old, the only difference being that he made the ark in the form of a tiny boat by kindergarten paper folding. The materials given last week are the "sand map" idea, which is familiar to kindergartners and is used in the best primary Sunday school work. But older boys and girls also get pleasure and profit from it.

Get the prettiest picture you can of Moses in the bulrushes; it will pay to buy the Bible story-book of Moses with colored pictures, which can be had for twenty or twenty-five cents. Do all mothers know how much more effective those same rather gaudy pictures are if cut out and mounted on large pieces of cardboard of a harmonizing tint (not white, it is too glaring a contrast) and a wide margin left round the picture? There is another advantage in this—each child can have a picture, but how can five have the picture-book at the same time and preserve peace? By this method you spoil the printed story, but you gain what the children will like better, *i. e.*, for them to make the story from the pictures, each composing a chapter. This exercise also serves the purpose of a language lesson.

An article in the *Century* for May, 1887, on Pharaoh's Daughter is very helpful for mothers to read so that they can give descriptions and explanations to the children. First tell and then read (from the Bible) the story of Moses. Show the pictures, give explanations and then, when little hands and feet grow restless and little minds grow weary for a change, tell the children that we will make a picture, not by painting or drawing, but by using certain things and putting them together, so that it will make us understand all the more of God's wonderful, loving care of that dear little baby.

Directions. Lay a large piece of cloth on the floor with a mirror in the center. Cover the frame of the glass with sand, and also a considerable space around it. Have the sand about two inches deep and smooth it over. Sprinkle it with water, just enough so that the green things (see last week) will stand up firmly, as the children "make the rushes grow" along the edge of the water (the mirror). Among the "rushes" place the "make-believe ark" (see last week). If desired, the mother need not let it be known until the cover is taken off that there is anything inside the "ark." (Note. If sand cannot be had use cornmeal.)

The story. Among the children of Israel (what does this mean?) there was a family of the tribe of Levi (explain). There were four of them—the father Amram, the mother Jochebed, the little daughter Miriam, about eight or nine years old, and the little son Aaron, about three or four years old. Something happened in this family that, if it happened in your family, would make you very happy. (Let children guess.) Picture how pleased a family is at the coming of a beautiful baby boy, and imagine how proudly the father and mother and Miriam, the older sister, would show the pretty little brother to every one. Now read Ex. 2: 2. Have the children tell, if they can, why the loving mother of this "goodly child" did such a very strange thing. Explain and read Ex. 1: 22. Miriam must have helped her mother to hide the precious baby brother from the cruel men who would have drowned him if they had

known of him; and she must have grown thoughtful and wise and womanly. We shall learn by this story that she did, because her mother trusted her, a little girl only twelve years old, with the dear baby's life. Now tell all the story with explanations and descriptions. Aaron was born before the order for killing baby boys. The place where the baby was put is the only part of the Nile not infested by crocodiles.

"Flags" mean weeds and smaller rushes growing along the edge of the water. They would completely hide the little ark. The ark was probably a covered box or basket, over which was woven the stems of the strong, stiff rushes and the whole was then covered with something like pitch, which hardened and was perfectly water-tight. Many lessons can be drawn from this story—the mother's faith in God to put her dear little one in such a place, but she knew that God could and would care for him if she trusted and prayed. She laid her baby in the river, but she really laid him in God's arms.

As there are more Bible stories of boys than of girls, it is well to make the most of this lesson, to show the beauty and strength of character of Miriam and to draw practical applications therefrom. The following points may be presented, each mother translating into language suited to the ages of her own children: What a great responsibility rested on this little girl! All the future of God's people, the children of Israel, depended on Miriam's faithfulness, for God had chosen Moses to be their leader and deliverer.

Probably the mother and Miriam took the baby to the river before light in the morning, so that they would not be seen (Read v. 4). Miriam was near enough to watch, so that reptiles or wandering animals might not harm the baby, but not near enough so that she would be seen, for the little ark was put near the regular bathing place of the princess. What a long time it must have seemed to Miriam to watch there by herself! She must have felt lonely and frightened, but she was true to her duty. What if she had grown tired or impatient! While she was faithfully watching she saw the princess come and take the baby and she heard the question asked of the Hebrew woman (v. 7), and she was ready with a wise answer.

Boys and girls should be faithful to every duty. No service is so small but that the faithful doing of it will please God, and it may be a link in the chain of some of His great plans. God put the thought into Jochebed's mind of hiding the baby by the river. God helped little Miriam to be faithful and taught her to say the right thing at the right time. God led the princess to notice and be pleased with the baby. All this wonderful plan of God's was carried out by the help of a little girl, because she was faithful and brave and obedient and wise and womanly.

Answer to Bible acrostic last week.

MIRIAM.

Manasseh.
Israel.
Reuben.
Isaac.
Amram.
Machpelah.

No fear of
failure in making
bread and cake if you use

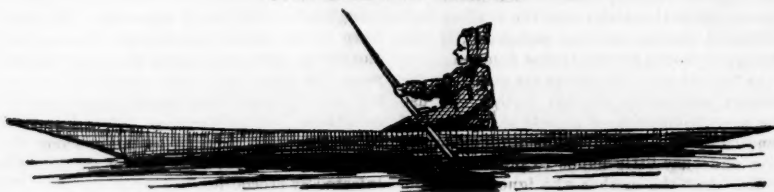
Cleveland's
Baking Powder

It always makes light,
wholesome food.

"Pure" and "Sure."

*Copyrighted.

CONVERSATION CORNER.



Ok-su-nai, Captain! You remember he started off northward two weeks ago on his dog-sledge in the midst of a snowstorm. The weather very soon turned warm and the snow disappeared, as one little bit of a girl used to say, "like dew 'fore the mornin' hun!" But no small incident like that would prevent our descendant of Myles Standish, John Alden and the seafaring Delanos from going where he set out to go—and now he is back in an Eskimo kayak! In fact, it is the very one that my friend, Joe Losy, used on the Eskimo Village lagoon (see Corner, Nov. 9), and which he let me go in one day, although expecting to see me capsize! The sealskin suit is Joe's, too, but the spectacles betray the old Captain.

How he got possession of that particular kayak—I have a photograph of Joe's boat and so know that it is his—I cannot say, but his having both conveyances at this season of the year is not strange. I remember making an excursion in the far North toward the end of winter (in May) when it was "neither open nor fast," and we had both, sometimes carrying our sledge in our boat and sometimes our boat on our sledge. It would be just like Captain M. to store the komatik away in the loft of D. F.'s summer cabin, ready for use next December.

Well, I am glad he made the trip for now we have a letter from Pomiuk. You remember him as the crippled Eskimo boy at the Columbian Exposition last fall (see Corner, Oct. 19). He reached the western shore of Newfoundland on his homeward way before winter set in. Having promised to send him a photograph I have been trying all winter to fulfill my promise. I have written by the overland mail to him, to the postmaster, to the magistrate, etc. One of these gentlemen wrote the letter for him as nearly as he could understand him.

BONNE BAY, NEWFOUNDLAND.

Mr. Martin: I received the picture and your letter and I thank you very much. I get my health fairly well. I have to use my crutches yet and don't know when I will be able to give them up. Mrs. Koopah and Everlina are well. [Kootookatook Koopah is the woman with whom Pomiuk lives, and Everlina the little baby she always carried in a hood on her back—named for the schooner which brought them from Labrador.] Christopher Columbus is in America. When I get home I will write you. I remember Slim-mith.

POMIUK



that we shall some time hear from him again.

This is a good picture of him; the autograph is one he learned to write in Chicago. I shall send him one more greeting (Oksumai) before he starts. We will hope that he carries some good back from this country to his wild home in the heathen region beyond the Moravian stations, almost down to Ungava Bay, and

SHUTESBURY, MASS.

Dear Mr. Martin: . . . I find by my geography that Jan Mayen's Land is about 330 miles (by my measurement) northeast of Iceland and that it belongs to Denmark. According to the coloring in the map I think No Man's Land still belongs to Chilmark. I also found Chappaquiddick Island. At a prize-speaking contest a girl got the first prize and I received the second, a \$6 jackknife. The speakers were from twelve to fifteen years old. The knife is pearl-handled, has two blades, button-hook, nail cleaner, a cute little pair of scissors and a corkscrew. It is a beauty. My piece was entitled *Home versus Saloon*.

We mistrust that the member of your patriotic party who was from Northampton was "S. E. B." Our town voted No LICENSE, 36 to 13. We are also to have a town library. Do you think that the story in the *Youth's Companion* of April 19 about An Astonished Lad is true? Why is it that telescopes like the one at Washington are called "equatorials" when they are not on the equator? Are you not coming up this way this summer? NATHAN H.

If I do I will come and see you—and your jackknife! Taking the other ?? of this letter (backwards) I would refer Nathan to his *Webster* for the meaning of "equatorial" when applied to telescopes. That was an extraordinary story in the Y. C. about the Newfoundland boy who picked up an immense piece of ambergris in the water and with the money got an education in "the States." As ambergris is a secretion originally formed in the sperm whale, it might have been found by the fisherman. The boy's use of the money was the best part of the story. Very few will find a \$13,000 piece of ambergris floating past them, but I think that any boy of brains and perseverance who wants an education will succeed—he will get his prizes by merit and by hard work!

A town library is a far better help to a boy than a saloon, and I wonder that all our people do not see that and vote accordingly. O no, Nathan, you did not guess right as to "S. E. B." of Northampton. If you have read the papers recently you have seen that he has celebrated his fiftieth year in business—another illustration of a poor boy becoming prosperous, useful and happy by energy and fidelity. He did not pick up a lucky prize in the water but gained it by hard, honest, earnest work. Our special guest in the historic ramble was a Corner reader of about your own age. She has just written wishing her name on the stamp collectors' list. You are right as to the location of Jan Mayen's Land between Iceland and Spitzbergen. But do you know the sad story of the great explorer who rediscovered it after Jan and whose name is borne by two bodies of water—one very near to us and one beyond Pomiuk's home in Arctic land?

While I am writing I read in a New York paper of an expedition of college boys—artists, sportsmen, scientists—bound to Labrador and Greenland this summer. Harry D., our "Peruvian" correspondent of a few years ago, and since a traveler almost everywhere, is "recruiting" at Yale for the expedition, and I have asked if Captain Myles, with komatik and kayak, cannot go to represent the Corner College!

Now for a Lexington letter: [but what has Lexington to do with the Arctic regions?—D. F.]

Mr. Martin

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The Sunday School

LESSON FOR MAY 20.

Ex. 2: 1-10.

THE CHILDHOOD OF MOSES.

BY REV. A. E. DUNNING, D.D.

The nation which has influenced the world toward righteousness more than any other once depended for its existence on the leadership of one man. The legislation which is the basis of the laws of civilized nations was the fruit of his mind under the guidance of God. This lesson shows him to us a helpless child, with his life hanging on a thread. It illustrates the influence of unconscious infancy in society and in directing the thought of the world. That influence lies in the child's appeal to humanity, in its awakening the spirit of self-sacrifice for love's sake. Here we find illustrated:

1. *The child's influence in the home.* Moses brought love into being and activity in his father and mother. They were moved by his beauty to hide him from the peril into which he was born. They saw that their baby was "fair unto God" [Acts 7: 20], and that a divine purpose was to be fulfilled by their boy. "By faith Moses, when he was born, was hid three months by his parents, because they saw he was a goodly child." Their faith proved itself genuine by their works. Their wits were quickened by love, so that they obeyed the king's command to cast him into the river [Ex. 1: 22], while yet they saved him alive. They made a little papyrus basket-boat, safe and warm, put the baby into it, and set it afloat among the reeds just where the Egyptian princess was accustomed to bathe in the sacred river, the Nile.

The place of the child in the family here appears in its true importance. The highest degrees of wealth and completeness of character are never reached by man or woman alone. But marriage without children fails of its highest purpose. No man knows God as he may know Him till he becomes a father. No woman sees into the depths of the divine nature as she is capable of seeing till she is a mother. The larger and nobler their characters the more gratefully and joyfully they welcome children, for all life is made more rich and worthy by receiving them as a trust from God. How that beautiful baby Moses enlarged the lives of his parents to prayer and faith and inventive genius and study of the ways of their rulers and watching hope! Is there any more potent educator in the world than infancy?

Moses was not less a blessing to his brother and sister. Miriam grew fast in judgment and discretion as she watched from a distance the little boat with her baby brother in it. As soon as it had been brought to the shore she was standing by, quick-witted, to make the way easy to save the child's life. She knew a nurse who would care for him, and at the word, "Go," she was away on flying feet to her mother. No one was of greater importance than Miriam in carrying out this plan of delivering the Hebrew race and making it a nation.

A child is fortunate who is born into a household of children. He is less likely to be conceited, selfish and morbid if there are others to divide with him the attention and care of the home. Children are better fitted to be members of society for sharing, so far as they are able, in the household joys and cares. It is a serious mistake not to give each child some work to do in the home.

Brotherly and sisterly affection is one of the social forces which keep society pure and sweet. The unity of the family after the children have grown up is essential to the strength of the country. Patriotism dies when family ties have ceased to bind. Filial and fraternal relations maintained are religious privileges and duties, and they should be upheld by religious teachers. The exodus would have been incomplete without Aaron as the high priest

of the new nation and Miriam as its musical leader.

2. *The child's influence in society.* The mother of Moses knew the heart of a woman when she put that beautiful infant where the princess would be coming to bathe in the sacred river. If that princess had not had compassion when she saw him helpless and weeping, she would hardly have been a woman.

No appeal is stronger than that of the children saying to society, "Save us." Society without children trained to righteousness is doomed. All the people have ownership in and responsibility for the children in the community. Those who are not interested in them are hardly worthy to be trusted. What more thrilling plea is ever heard than the cry of the homeless child in the city street—doomed, as Moses was, by inexorable law, to die unless some princess has compassion on him? For the child's doom is not only physical but moral, and that by a contagion which is sure to spread. Who knows, also, which of these neglected ones may be a Moses, with latent power to lead his people into freedom? The governor of one of our Western States, who saved it from a great disgrace by his courageous defense of the right a few years ago, was once a homeless waif in New York City, rescued and sent to the West by a children's society.

No other neglect will bring so great disaster as neglect of the children. We can survive bad drainage and dirty streets, although they breed fatal disease, but uncared-for children will grow up to be a curse from which the nation cannot recover. The homeless ones must be put into homes, and homes must be purified to receive them. They must be gathered into schools, and schools must furnish not only intellectual training, but the moral fiber, which makes sturdy and trustworthy manhood and womanhood. That is a conquered country which surrenders to any obstacles, however great, its sacred trust to save the children, whose unconscious appeal is in the infant's cry.

3. *The child's influence in the plans of God for mankind.* Moses was born into a race doomed by its rulers. His parents could only commit him to the river and to God. But now that the veil is lifted from the cradle among the reeds, we see the divine mind co-operating with the mother's heart, guiding Pharaoh's daughter to the spot, awakening her compassion at the infant's cry and guiding Miriam's tongue as she proposed to find a Hebrew nurse. God rewarded Jochebed's faith by putting her babe back into her arms under royal protection and with unasked-for wages for training him. God opened to the despised Hebrew the best schools in Egypt when He wanted a leader for His people.

We have always this assurance to sustain us in our work for the children, that God is on the side of the child. Society and government are often against him, but God and his home fight for him. He, too, is on God's side. We have only to suffer little children to come unto Him and they will come. Yet if society is against him and he has no home to defend him, then the home with its sacred influences must be provided for him. The church must do this, that it may have deliverers from oppression and that it may fulfill the divine plans. Christians must do it, because so they will cultivate the childlike spirit which draws nearest to God and best understands Him. In the hands of the children God often places deliverance for His people when their future seems most hopeless. While no ray of light or hope shone on the burdened Israelites, the little boat among the reeds contained a promise of deliverance greater than they dreamed of. Before any of them had heard a whisper of comfort, God had said, "I know their sorrows." Happy is the country in which marriage and parenthood and home life and the sense of dependence on God are kept pure by jealous guardianship as necessary to honorable character and to civil

liberty and to the maintenance of religious truth.

HINTS FOR PRIMARY TEACHING.

BY MISS LUCY WHEERLOCK.

The object of this lesson should be to teach the care of a good Father for all His children. The faith of children today is to be awakened by the story of the child of long ago. Tell the story as simply as possible. It needs no illustration. In the course of the story it will be necessary to show why the child was hidden. At this point draw upon the children's knowledge of the history given last Sunday. Suggest the condition of the children of Israel by drawing a brick wall on the board. Let some of the children tell of the hard tasks laid upon the Israelites.

But what comfort had these people in their hard work? Write upon the wall in yellow letters: "Our help is in the name of the Lord." Emphasize the fact that this same help came to guard the helpless baby sleeping among the bulrushes. Show how he was saved or *delivered*. Then write on the board opposite the text of last Sunday: *God's promise to every one, "I will deliver him."* Underneath write the name of the child who was saved, *Moses*, and give the meaning of the name. All through his life the man *Moses* would remember whenever he heard his own name, how wonderfully God had preserved his life. Would he be grateful for such care? Do you think he tried to do all God told him, to show how grateful he was? Whenever you hear the name of *Moses* will you remember God's promise in our text? How does God show His love and care for children today? Speak of all the children who sleep every night with only the eye of a Heavenly Father watching over them. Can your father see you in the night? Or your mother? Suggest the many possible dangers from which we are guarded every day. Teach the old German hymn:

Do you know how many children
Sleep in little beds at night,
And without a care or trouble
Wake again with morning light?
God, the Lord, their number knoweth;
For each one His care He sheweth,
For He hath made them all.

Y. P. S. C. E.

PRAYER MEETING.

REV. H. A. BRIDGMAN.

Topic, May 20-26. What Love Does for the World. 1 Cor. 13: 1-13.

It was a great thing for God to make a world, but a greater and more beneficent act it was, by a supreme manifestation of His love, to make it a world worth living in. And if we want to know what love continues to do for this world—God's love for man and man's love for his fellows—we have only to go to those regions of the earth where God is but dimly understood and where human love is little more than animal passion and contrast the degradation and ignorance there with the intelligence and virtues which distinguish Christian lands. Even in Christendom it is possible to find loveless homes and loveless hearts, whose owners have never once admitted the great love of God nor brought their lives under the sway of the great principle of love. In such cases the very absence of the effects of love suggests by contrast its positive benefits where souls open themselves to it.

Or contrast what love has done for the world with the service rendered by other agencies. Ambition comes forward, for example, and says: "The secret of a great part of the world's progress is with me. I have reared empires and subdued the ends of the earth. I have projected and realized great improvements in society and in the state." The money-making instinct claims a hearing: "I have tunneled for you the mountains and penetrated the forests; I have brought to your doors the products of other climes. I have added to the world's wealth and comfort." The human intellect speaks next: "I

have studied the stars and the rocks and translated for you their language. I have explained the mind, even, and its workings. Every day I add something to the world's store of learning." Yes, but what sort of a world would it be after ambition and enterprise and science had done their best for it, provided love were not in it too. It would not be a safe or wholesome place to live in. Men would bite and devour one another.

Let love speak: "Would you know what I have done for the world? Gaze on that stately cathedral, enter its doors, note its spacious aisles, its massive pillars, the delicacy of the carving, the splendor of its colored windows. I gave the impulse to the hands which toiled so long and patiently to build this structure. Or fly with me to another and different environment. Here, in the heart of this bustling city, you see a magnificent hospital, equipped with every appliance to alleviate and conquer pain. Love was the inspiration here, too. Follow me again into a crowded, infected tenement house. There, by the bedside of the sick or dying, is a figure clad, perhaps, in a nun's garb or in the uniform of the Salvation Army, or, perhaps, with no outward emblem of a consecrated life. It is I who impel this heroic soul, unrewarded and unrecognized, to devote herself to the unfortunate and unblest children of men. And, once more, wherever in the world you find the things which Paul, in this thirteenth chapter, says grow out of love, and which Professor Drummond groups under these nine heads: patience, kindness, generosity, humility, courtesy, unselfishness, good temper, guilelessness, sincerity, there you see the tokens of my presence." O, love, thou hast spoken truly.

Parallel verses: Jer. 31: 3; John 3: 16, 17; 14: 23; Rom. 5: 8, 9; 8: 24; 13: 8-10; 1 Cor. 8: 3; 2 Cor. 5: 14, 15; Heb. 6: 10; Tit. 3: 3-7; 1 John 3: 1, 3, 23, 24; 4: 7-13, 17-19; 5: 1-4.

THE CHURCH PRAYER MEETING.

Topic, May 13-19. Should This Church Adopt Any New Methods? Acts 15: 1-11; 1 Cor. 9: 19-23.

In view of changes in methods of modern business, progress of knowledge, peculiar local conditions.

(See prayer meeting editorial.)

A PASTOR'S SUGGESTIONS.

If this church should not adopt any new methods it is singularly above the general condition of the churches about it and of the church at large in the past. History has been a succession of new creations. Each Exodus has been a new Genesis. God adopted new methods after the fall, the flood, the call of Abraham, the exodus. The new methods adopted by Samuel were not less important than the Protestant Reformation. We mistake if we think of Old Testament progress as on a single line. The Mosaic system of worship had no provision for either prophecy or song. Both came as new methods. Think how God's methods adapted themselves to patriarchal times, to the period of the judges, to the monarchy, to the severed kingdom, to the Babylonian exiles and to the restored remnant. Think how the method changed from the time Jerusalem was exalted as the one place of public worship to the time when every village containing ten Jewish families might have a synagogue. Some of these new methods were almost revolutionary in their character, yet manifestly of divine authority.

So in the New Testament there are given us in the book of Acts a full half-dozen real crises, when the church passed through important evolutions. One of these is referred to in a passage read tonight [Acts 15: 1-11]—the council of Jerusalem. It really decided whether the church was to be a church or a Jewish sect.

A CHRISTIAN COLLEGE FOR UTAH.

Both the Presbyterians and Congregationalists have for some time been considering the advisability of establishing a college in Utah. The perfect harmony with which these two denominations have conducted their missionary work in that Territory has led to such intimate relations that they now propose to unite in a college project. A fully constituted commission from the presbytery met the Congregational Home Missionary Association in joint session at Ogden, April 10, when the plan was thoroughly discussed and perfected with entire accord. It contemplates using the present Salt Lake Academy property of the Congregationalists for college work and the present Salt Lake Collegiate Institute

property for the academic and college preparatory work. It is the belief of the representatives of these two denominations in Utah that for the money expended this year by the Presbyterians and Congregationalists to sustain the two academies now existing the new college and academic preparatory work can be successfully carried on for a few years.

It is hoped that the authorities of the Presbyterian Board and our Education Society will each grant the necessary assistance yearly till the new college trustees can secure independent funds. Careful provisions, satisfactory to both denominations, have been made to guard all interests, to indicate method of control and administration and even to provide a way for amicable separation if it should ever be desired. This plan is believed to present a Christian solution of a somewhat vexed question of higher Christian education in the newer and as yet sparsely settled States and Territories. The unbroken comity which has for many years prevailed between these two bodies of believers in the intermountain country has drawn their representatives very closely together and naturally led to the desire for a college on this plan. If it is consummated it is not probable there will be any other Christian college attempted in Utah for many years, as it is the determination to make this the best possible from the beginning.

The nine trustees to act for the Congregationalists are: Rev. C. W. Luck of Pocatello, Idaho, Mr. R. P. Hunter, Rev. W. H. Tibbals, Ph. D., of Ogden, Mr. L. E. Hall, Frank B. Stevens, Esq., Dr. Beattie, Rev. Messrs. C. T. Brown, D. W. Bartlett and W. S. Hawkes of Salt Lake.

During the joint session regarding the college matter Superintendent Hawkes received a telegram from the H. M. S. informing him of the long-dreaded reduction in the apportionment for Utah and Idaho, which amounts to about fifteen per cent. of the whole and allows for no new work. It cast somewhat of a gloom over the otherwise joyous company, but the missionary brethren agreed to "double up" work wherever possible. W. S. H.

A MOMENTOUS MEETING IN JAPAN.

The general council of the *Kumiai* churches in Japan at Kobe, April 3-6, was dreaded by not a few, and clearly showed that there had been exceptional preparation by prayer for its important deliberations. Rev. T. Harada of Tokyo, so well known in New Haven and Christian Endeavor circles, presided with remarkable tact. The report of the statistical committee showed that the last year was in some ways the least encouraging one for years and "a cause for much pain and humiliation." While there was a gain in membership of 1,026, the unexampled loss of 980 left a net increase of only forty-six. The three largest churches are Okayama, 594—a net gain of forty-nine—Doshisha church, Kyoto, 569, and First Church, Kobe, 550. The present totals are: membership, 11,699; churches, seventy; pastors and evangelists, 137.

The financial showing was much better than any other, owing partly to greater care in collecting statistics. The churches raised in all \$33,742, and increased the value of their property by \$18,000, bringing it up to the handsome figure of \$64,000.

The three vital questions were the standing in the *sokwai* of non-independent churches, the future conduct of the Home Missionary Society and the Kumamoto trouble. The first was argued *pro* and *con* in an excellent spirit. While many felt the logical incongruity of granting suffrage to some churches that keep in the so-called independent list only by foregoing the services of a regular pastor, the majority were so afraid of weakening the high independent spirit and aim of the denomination that they reaffirmed the vote of last year, by which only those churches are allowed voting rights that are to a fixed limit financially independent.

On the second point a strong effort was

made to break away from dependence on the board by rousing the churches to assume the whole responsibility for the support of the Home Missionary Society. The movement failed, but a committee was appointed to consider the advisability of certain organic changes. Moreover, an almost entirely new set of officers was chosen.

On the third question opinion was quite evenly divided between the wisdom of discussing the whole Kumamoto difficulty in open meeting and referring it to a committee for more thorough examination than would be possible then and there. The latter course was adopted, the committee practically being instructed to effect a reconciliation, if possible. This trouble, as your readers may know, grew out of a misunderstanding between the principal and trustees of the school at Kumamoto, in which our missionaries were teaching, and the mission, and resulted in the removal of the missionaries from the city and the non-settlement thus far by the school for the houses in which the foreigners resided.

Of the council, as a whole, these seem to me its leading characteristics: (1) A sense of loyalty to the body as a whole. Whatever a few men at either extreme may do, it is safe to predict there will be no split in the denomination. Moreover, the general trend is safely and strongly within evangelical lines, although the bounds of fellowship will be very wide. (2) A consciousness of strength, a sense of power. The *Kumiai* body has outgrown the dictation of any clique or clan. (3) A kindly spirit toward all. A determination to do certain things that seemed necessary, but to do them in love. (4) The reliance less on men of bright intellects or impassioned eloquence and more on calm, level headed, spiritually minded, practically successful men of the ranks. (5) A vastly better spirit toward missionaries and that for which they stand. (6) An earnest longing for the power and progress that grow out of living faith in a divine Saviour. It was voted unanimously to invite Mr. Moody to Japan to aid in a forward movement.

It would not be difficult to mention certain disappointments in the outcome of the three days' deliberations, but considering the temperament and training of these Japanese Christians, the delicacy of the situation, and the difficulty of bringing so large a body of independent thinkers to prompt decisions, the surprise is rather that so much was accomplished with so little friction and the way prepared for further advance.

At one stage five of the eight men elected on the new prudential committee of the Home Missionary Society resigned. Feeling was at a tense strain, but Pastor Osada, who commanded the love and confidence of all, moved that, pending a new ballot, a season of prayer be held. Three or four appeals for God's help were offered, and the result of the second ballot was accepted by all as that which "seemed good to the Holy Ghost and to us."

There is barely space left in which to sample the rich thoughts that found utterance: "Use what you have." "Relying on God is in a sense relying on self." "Take good care of the body." "With God overhead and a live conscience within we can do anything." "Find out your specialty and develop that." "Lean on God's love and build on His righteousness." "God and man united make faith"—an ingenious play on Chinese characters. "Cultivate your beards"—a witty play on the similarity of sound between words meaning beards and humility. "Of 100 persons who became Christians last year more than twenty ascribe their first impressions to the love of Christians. Next to this the supreme cause was the faith of relatives. Then followed in order Christian surroundings, as mission schools, Christian hymns and lectures on the Western faith." "The trouble with our churches is not lack of money but paucity of faith."

Okayama, April 10.

J. H. P.

Literature

BOOK REVIEWS.

RELIGION IN HISTORY AND MODERN LIFE.

Nearly ten years ago Dr. A. M. Fairbairn, now principal of Mansfield College at Oxford, Eng., delivered a short course of Sunday evening lectures to the workmen of Bradford which were afterwards published. They have now been expanded and reprinted together with a preliminary essay on *The Church and the Working Classes* in the volume entitled as above. They have been revised so far as necessary and they form a timely and able contribution to the discussion of certain current problems. Although profoundly philosophical in substance they are expressed, as the rule, in words so simple and with a clearness and earnestness so impressive that they are sure to be read as willingly as they must have been heard. Ministers will find them eminently suggestive and laymen also will appreciate their practical good sense.

The opening essay is worthily candid and judicious. It discusses the altered attitude of the church toward workmen and their too frequent distrust of it and urges that this feeling is really hostility to it rather than to religion. The influence of political, social, industrial and intellectual developments is pointed out and also the proper conciliatory course to be pursued by the church—fidelity to its true mission, the saving of men, dealing with them as men and not classes or orders, persuading them by reasoning, winning them by sympathy and transforming their homes. Dr. Fairbairn evidently sympathizes with the methods of institutional churches, but wisely insists upon constant emphasis of the spiritual aspect and object of their methods.

The six lectures which form the body of the work discuss *What Religion Is*, *The Place and Significance of the Old Testament and the New in Religion* and *The Christian Religion in the First Fifteen Centuries of its Existence, in Modern Europe, and in Modern Life*. They are theological without being technical or dry, historical but in a pictorial and attractive form, and ever practical, tender and stimulating. They show the universality of religion and what God seeks to accomplish by means of it, and outline the development of Christianity through the Mosaic teaching and the words and life of Jesus, its growth ever since, the influence upon it of various theologians and social or political conditions, favorable or adverse, and its present relation to human needs. Without failing to do justice to fair criticisms upon modern Christianity or overlooking existing obstacles to its accomplishment of its mission, the book is inspired by a steady and well-grounded confidence in the ultimate adoption of Christian standards and ideals. The author testifies afresh to the gradual but steady oncoming of the supremacy of genuine Christianity among men and points out tellingly how this may be promoted. He has done an important work in his characteristically thorough and helpful manner. [A. D. F. Randolph & Co. \$1.50.]

NATIONAL CONSOLIDATION OF RAILWAYS.

The problems which have grown out of the conditions of the present steam railway system in the United States are recognized by every thoughtful and public-spirited citizen as among the most serious which threaten our national prosperity and peace. Matters cannot remain as they now are

much longer, but what the outcome ought to be is by no means clear. In the volume entitled as above Mr. G. H. Lewis, a Des Moines, Io., lawyer, has rendered a most valuable public service by discussing the situation at once critically and constructively. He analyzes existing conditions lucidly and acutely and proposes a plan for the reconstruction of the whole existing system which he urges temperately yet very forcibly. We shall be surprised if the book fails to exert a considerable and useful influence.

His plan, briefly stated, includes the consolidation of all the railroads in our country under one management. But as there must be obvious and grave perils in such a consolidation either in private hands only or under the sole ownership of the national government, he advocates a union of the two. He would constitute a company officered by a president—holding office for nine years and ineligible for re-election—and six commissioners, three from each of the two largest political parties, appointed by the President of the United States; by one other commissioner for each State, to be elected by popular vote or by the legislature; and by additional commissioners, equal in number to those representing States, chosen by the stockholders of the company, no one individual or organization being allowed to vote more than \$10,000,000 worth of stock. An annual dividend of three per cent. and not more, and guaranteed by the national government also is provided for. This scheme he thinks would do away with the existing difficulties, would be open to few grave objections, and would possess many advantages.

We cannot take space to state the details of the plan in full or to explain its supposed merits. But we are free to say, after an exceptionally careful reading of the volume, that the plan proposed seems to possess eminent merit. It certainly deserves the most thoughtful study. Mr. Lewis has shown clearly, in our judgment, that it is both constitutional and practicable, that it affords an ample field for railroad enterprise while reducing possible evils to a minimum, and that needed reform probably lies in the general direction which he has indicated. The calm, judicial, large minded character of his discussion must commend it to every one. He does not claim his scheme to be ideally perfect but offers it as a contribution to the study and reform of evils of which we all are painfully conscious and which seem to be increasing steadily and ominously. We commend the volume most warmly, alike for its substance and its spirit, and not to railroad men only but equally to the general public. It would be unfair not to add also that Mr. Lewis has made his discussion very interesting. [Dodd, Mead & Co. \$1.50.]

STORIES.

The Mystery of the Patrician Club [J. B. Lippincott Co. \$1.00] by A. D. Vandam is another story of the commission and discovery of crime. On the whole it is well planned, although now and then there are careless passages. But it is told graphically and certainly is eminently readable. No special demand for detective ingenuity exists and no strikingly brilliant achievements are narrated, yet the interest is well sustained. But it is too much a story of revenge.—*Between Two Fires* [Cranston & Curtis. 90 cents], by the late J. J. Wray, affords a strong contrast to the last story.

It is a novel and an English novel but one of penitence, forgiveness and self-sacrifice instead of cold-blooded hate and vengeance. It is the less excellent from a strictly literary point of view but is far superior to the other from a moral point. It is more like a superior Sunday school story than like an ordinary novel. It is bright and vigorous throughout.—One knows about what to expect from Amanda M. Douglas and her *Christian Endeavor* story, *In the King's Country* [Lee & Shepard. \$1.50], will fulfill anticipation. It is bright and effective, strongly religious and suggestive of practical applications of truth to life.—*Life in a Nutshell* [A. J. Bradley & Co. \$1.00] is one of Agnes Giberne's books. She makes religious truth and teaching prominent always and in this case she has taught useful, practical, spiritual lessons with earnestness and point. The book is English in locality and characters.

Bayou Folk [Houghton, Mifflin & Co. \$1.25], by Kate Chopin, contains more than a score of short, vivid, lifelike sketches, of which the scenes are in Louisiana and the people are creoles, negroes and others who belong in such surroundings. Some of these chapters are pictures or series of pictures and one and all are full of vitality. They deal almost wholly with persons and events and are less rich in those descriptions of nature which are so common in writings about the South. No lack is felt by the reader, however, for he is captivated and held willingly by the picturesqueness and evident fidelity of the narratives as well as by their spirit and grace as literary productions.—*Ten Notable Stories* [J. B. Lippincott Co. 50 cents] includes a story apiece by Kate Jordan, Annie Flint, Owen Wister, Matt Crim and six other writers. They appeared in *Lippincott's Magazine* during ten months of last year, the readers of that publication being invited to vote upon their merits. In this manner Miss Kate Jordan's, *A Rose of the Mire*, was signified to be the popular favorite and therefore the royalty on the sale of the little book before us including them all goes to her. They all are examples of excellent work in their class.

MISCELLANEOUS.

Mr. Henry Wood's volume, *The Political Economy of Natural Law* [Lee & Shepard. \$1.25] contains twenty-four short essays on such topics as Supply and Demand, The Law of Competition, The Law of Co-operation, Employers and Profit-Sharing, Governmental Arbitration, Socialism as a Political System, The Law of Centralization, Money and Coinage, Tariffs and Protection, The Modern Corporation, and other current subjects of practical importance. We have observed here or there an utterance with which we are not in full accord but we heartily approve the spirit, manner and, in general, the positions of the writer. His chapters are full of sound everyday sense and let a great deal of light in upon many more or less needlessly misunderstood matters. The popular style of the work should insure it a wide reading and it cannot fail to have a useful influence. There is no partisanship in it, either commercial or political, but it embodies the reflections and suggestions of a man of broad mind, large information and an earnest desire to enlighten others.

Prof. G. T. Ladd's new volume, *Psychology Descriptive and Explanatory* [Charles Scribner's Sons. \$4.50], a treatise of the phenomena, laws and development of human

mental life, is the fifth volume, we believe, which he has prepared upon the same general subject. It is an advance upon his earlier works yet an advance along the same general lines. Maturer reflection and additional study and experiment have enabled him to put the fruits of his thinking into better forms and to clarify them and render them more practical. Special care has been taken to point out the constant and vital relation of the idea of development to the mental life of the individual man. The author has written with large attention to the researches and conclusions of others, yet with independence and abandons distinctly the familiar theory of faculties, emphasizes the position that the formation and development of faculty is the chief thing which scientific psychology must explain, offers theories of his own of the feelings, emotions and sentiments as well as of perception and the nature and growth of knowledge, and of the will in its relation to morals. The volume evidently is intended for use as a text book in the higher institutions of learning, and is the better adapted to this end by being printed in two sizes of type. But it also is a treatise which experts will appreciate for its thoroughness and breadth.

THE MAY MAGAZINES.

Mr. Aldrich opens *Harper's* [Harper & Bros. \$4.00] with a poem, The Lament of El Moulok, Mr. Howells describes entertainingly his First Visit to New England, E. S. Maclay has a stirring naval paper, The Chastisement of the Qualla Battoboans, J. H. Browne writes sensibly about Pecuniary Independence, F. M. Burr gives a bright account of A Little Journey in Java, Anna C. Brackett portrays vividly life in Charleston, S. C., just at the time of the outbreak of the War of the Rebellion, Thomas Hastings explains The Relations of Life to Style in Architecture and there are several stories and poems of a high order. The pictures, as always, add very much to the excellence of the issue and are of their invariably superior quality.—We never have observed so many eminent names at once upon the *Century's* [Century Co. \$4.00] list of contributors as there are this time. And they seem to be at their best. A paper of Fragments by James Russell Lowell affords a pleasant echo of him in substance and manner. Prof. Brander Matthews has a tempting topic in Bookbindings of the Past and one which few others are as competent to discuss as he. A picturesque narrative is Across Asia on a Bicycle, by T. G. Allen, Jr., and W. L. Sachtleben. Wilburn Hall's account of the Capture of the Slave-ship Cora, the last slaver taken by the United States, is exciting and Prof. Josiah Royce treats learnedly of The Imitative Functions. A striking feature of this number is a series of translations, by Robert Underwood Johnson, of four poems from the Servian originals of Zmaj Ivan Ivanovich. A short sketch of him by Nikola Tesla is supplied and these poems illustrate very vividly and differently the charm of his verse which also is that of his people. Mr. Johnson seems to have caught their significance and rhythm with rare success. Mr. Aldrich and Dr. Roche also have contributed verses to this number.

The most important paper in the *Atlantic* [Houghton, Mifflin & Co. \$4.00] to the most people undoubtedly is President W. F. Slocum, Jr.'s, on The Ethical Problem of the Public School. It is a statement rather

than a solution but is wisely suggestive. Mr. Justin Winsor and Prof. John Fiske contribute impressions and reminiscences of the late Francis Parkman which are of great interest. Electrical terms are so blind to most people that T. C. Mendenhall's article in which he explains The Henry, the unit of induction, will afford considerable enlightenment. The name was adopted in compliment to the late Prof. Joseph Henry. Royal Cortison's article, Egotism in Contemporary Art, will provoke discussion among painters. Mrs. Deland's story, Philip and his Wife, progresses interestingly and there are various other stories, sketches, criticisms, etc., all significant in one or another way.—*St. Nicholas* [Century Co. \$3.00] abounds as delightfully as ever in instructive articles—such as Molly E. Seawell's paper on Decatur and Somers, H. S. Conant's on Some Ancient Musical Instruments, W. T. Hornaday's on A Few of Our Fur-Bearers, Dr. C. A. Eastman's on Recollections of the Wild Life, and Brander Matthews's Washington Irving—and also in those supplying entertainment primarily—such as Malcolm Douglas's Nonsense Verses, Palmer Cox's The Brownies Through the Union, and Margaret Vandegrift's The Mob of Blots. It offers a long and tempting table of contents and its illustrations are as spirited, appropriate and well executed as ever. No wonder that it holds its immense popularity.

In the *Forum* [Forum Publishing Co. \$3.00] ex-Governor Russell and Senator Culom present opposite views of A Year of Democratic Administration and Dr. Stanton Coit and Prof. D. McG. Means of State Aid to the Unemployed. President G. S. Hall discusses Universities and the Training of Professors. Edward Atkinson contributes a paper on The Meaning of Farm-Mortgage Statistics, showing that a considerable majority of the farms in this country are free from mortgages and that the others are mortgaged for less than half their value. J. C. Hopkins explains The Stability of the House of Lords, President C. F. Thwing characterizes President Eliot's Twenty-five Years of Service at Harvard, and Rev. M. C. Peters states why in his opinion Church Property Should Be Taxed. Other contributors are Louis Windmüller, Mary E. Laing, Price Collier and Mrs. Elizabeth Stuart Phelps Ward. It is a most readable number.

NOTES.

—A new volume of poems by Edmund Gosse will be out in the autumn.

—Mr. J. M. Barrie's new story is said to be largely a study of child life. It is about two-thirds done.

—The author of *The Story of Margrédél*, which we noticed recently and which was first published anonymously, is Mr. David S. Meldrum.

—Mr. Joseph Pennell, the artist and author, is planning a journey among the gypsies of Southeastern Europe, whom he proposes to write up and illustrate as he recently did the Austrian Jews.

—The Mommsen memorial fund, raised by some of Prof. Theodore Mommsen's friends in honor of the fiftieth anniversary of his taking his degree, amounts to \$5,000 and has been handed over in trust to the Berlin Royal Academy of Science, the interest to be used for the advancement of learning. The money was contributed from thirteen different countries, and Professor Mommsen used the first installment of interest received in helping to print a catalogue of Roman inscriptions.

—The Henry Bonnard Co. of New York has just cast a heroic statue of Gen. G. K. Warren for Warren Post of the Grand Army of the Republic in Brooklyn. It is the work of Henry Baerer. It is to stand in Prospect Park. The colossal statue for the Confederate Soldiers and Sailors' Monument, which the Henry Bonnard Co. also has been executing, is completed and has been shipped to Richmond. It was designed by W. L. Sheppard of Richmond. It is sixteen feet high and will stand upon a pillar copied from Pompey's Pillar in Alexandria, Egypt, sixty-nine feet high.

—Two bills—one prepared by Gen. Lew Wallace and the other by Mr. A. R. Spofford, Congressional Librarian—are now before the House of Representatives providing for the institution of an American Academy. Each bill limits the membership to twenty-five. The plan is to have a committee of three from the national Senate and House select five members and these five are to select twenty others to be associated with them. There is an element of foolishness in proposing any such scheme in this country at present. Should it be carried out it will be plain to the world that quite as able and distinguished authors must be left out as any who can be elected.

BOOKS OF THE WEEK.

- Roberts Bros. Boston.*
WAYSIDE SKETCHES. By E. J. Loomis. pp. 188. \$1.00.
PUBLIC LIBRARIES IN AMERICA. By Prof. W. L. Fletcher. pp. 169. \$1.00.
Houghton, Mifflin & Co. Boston.
THE WAR OF INDEPENDENCE. By John Fiske. pp. 200. 40 cents.
Silver, Burdett & Co. Boston.
A HARMONY OF THE GOSPELS FOR HISTORICAL STUDY. By Prof. W. A. Stevens and Prof. E. D. Burton. pp. 237. \$1.50.
Harper & Bros. New York.
PEMBROKE. By Mary E. Wilkins. pp. 330. \$1.50.
WITH EDGED TOOLS. By H. S. Merriman. pp. 340. \$1.25.
THE EXILES AND OTHER STORIES. By Richard Harding Davis. pp. 221. \$1.25.
CADET DAYS. By Captain Charles King. pp. 203. \$1.25.
THIS PICTURE AND THAT. By Brander Matthews. pp. 77. 50 cents.
Macmillan & Co. New York.
A VALIANT IGNORANCE. By Mary A. Dickens. pp. 383. \$1.00.
ENGLISH PROSE. Edited by Henry Craik. Vol. II. pp. 599. \$1.10.
THE TEMPLE SHAKESPEARE: *The Merry Wives of Windsor* and *Two Gentlemen of Verona*. pp. 147 and 112. 45 cents each.
G. P. Putnam's Sons. New York.
TENNYSON: HIS ART AND RELATION TO MODERN LIFE. By Rev. Stopford A. Brooke. pp. 516. \$2.00.
IN VARYING MOODS. By Beatrice Harraden. pp. 286. \$1.00.
Fleming H. Revell Co. New York.
BROKEN BREAD FOR SERVING DISCIPLES. By Mr. and Mrs. G. C. Needham. pp. 224. \$1.00.
THE CHRISTIAN SOCIETY. By Rev. G. D. Herron, D.D. pp. 158. \$1.00.
The Christian Literature Co. New York.
UNITARIANISM SINCE THE REFORMATION. By Rev. J. H. Allen, D.D. pp. 254. \$1.50.
THE QUESTION OF UNITY. Edited by A. H. Bradford, D.D. pp. 84. 75 cents.
George H. Richmond & Co. New York.
OUT OF BOHEMIA. By Gertrude C. Fosdick. pp. 236. \$1.25.
Cranston & Curtis. Cincinnati.
RAMBLES IN THE OLD WORLD. By Prof. M. S. Terry. pp. 342. \$1.00.
A. C. McClurg & Co. Chicago.
IN MAIDEN MEDITATION. By E. V. A. pp. 217. \$1.00.
PAPER COVERS.
George H. Richmond & Co. New York.
THE DAMASCUS ROAD. By Léon de Tinséau. pp. 344. 50 cents.
HYPOCOTIC TALES. By J. L. Ford. pp. 220. 50 cents.
Fleming H. Revell Co. New York.
THE BIBLE IN PRIVATE AND PUBLIC. By A. T. Pierson, D.D. pp. 50. 25 cents.
Hubbard Publishing Co. Philadelphia.
PICTURESQUE HAWAII. By Hon. J. L. Stevens and Prof. W. B. Oleson. Part VII. 24 cents.
Russell Art Publishing Co. Philadelphia.
RUSSELL'S ART COLLECTIONS. SERIES NO. 1. \$1.00.
MAGAZINES.
April. BULLETIN OF THE BOSTON PUBLIC LIBRARY.—TEMPLE BUILDER.
May. FORUM.—ROMANCE.—HOMILETIC REVIEW.—CATHOLIC WORLD.—CENTURY.—SCRIBNER'S.—ART AMATEUR.—NEW ENGLAND.—POPULAR ASTRONOMY.—NORTH AMERICAN.—ATLANTIC.—PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH.—PALL MALL.—EDUCATIONAL REVIEW.—TREASURY OF RELIGIOUS THOUGHT.—GOOD HOUSEKEEPING.—PREACHER'S.

News from the Churches

PASSING COMMENT.

The effect of revival meetings in a town cannot but be genuine when the regular Sunday dance is given up for religious services held in the dance hall.

Such good results for the religious growth of a community are not always chronicled from the opening of a new railroad as have attended the completion of a road in Maine.

The action of an association of ministers in Vermont seems to indicate that other States may follow our own in abolishing Fast Day.

Two churches which have been united in their work have reason to rejoice that the growth of both now demands a pastor in each field.

Whether church singers can make themselves valuable to the church outside of the choir stand is well answered by the circumstances attending the recent departure of three from a New England city.

We do not wonder that Mr. Beale was tempted now and then to turn in a good-natured way on the Roxbury council which showered upon him so many questions. One of his best rejoinders was when, asked to define his doctrine of the Holy Spirit, he said, "I think I am in substantial agreement with the church doctrine, and if the moderator will be so kind as to state what is generally held in this vicinity in regard to the Holy Spirit, I shall be glad to assent to it." The moderator did not embrace the tempting opportunity.

A PASTORATE ESTABLISHED AT ROXBURY.

An installation in any of the Boston churches is sure to draw a generous attendance of representatives of others in the circle. A large proportion of the hundred ministers and laymen invited to examine Rev. C. H. Beale with reference to his fitness to assume the pastorate of the Immanuel Church in Roxbury were present last Thursday afternoon to signify their interest in the occasion. It was pleasant, too, that all of the three living ex-pastors, Rev. Messrs. Michael Burnham, L. H. Blake and A. P. Foster, were in attendance.

Rev. B. F. Hamilton, D. D., was made moderator of the council, to which all the churches in the Suffolk South Conference were bidden. The candidate's paper breathed a liberal, progressive spirit. Its language was modern, and while the fundamental doctrines were unhesitatingly avowed, a disposition was manifest to avoid espousal of special theories and to leave a number of minor points unsettled. Here are a few sentences: "I am conservative in this, that I appreciate the heritage we have received from the past. I am progressive in this, that I believe that to be as good as our fathers we must be better, that the faith once delivered to the saints was not a set of fossilized formulas, but a faith that grows larger and better continually." "I have no quarrel with the creeds or with theology so long as it is understood that life is their master, not their servant." "On all matters of eschatology I am very modest. The language of Scripture is largely that of parable and apocalypse, and nineteen centuries of interpretation of this kind of literature tends to make one careful how he deduces a scientific statement from it or makes it the basis of a clear, definite conviction." "I have very little interest in the debate about a future probation. It does not furnish sufficient relief from the pressure of the great questions about human destiny to make it worth contending for." "It is not for the church to give instructions as to how a man shall carry on his business nor to become a factor in its organized capacity in political campaigns, but it is to furnish the motives and the inspiration which shall enable men to meet the crises that come and to do the work of the community."

Not for a long while has a local council

subjected a candidate to as much questioning as Mr. Beale received, though the vote to install him was hearty and unanimous. He bore himself well during the discharge of queries, which ranged from his views on regeneration and infant baptism to his estimate of Christianity in comparison with ethnic religions.

The clergymen to whom the parts were assigned fulfilled their trust excellently well, and the congregation sat through a long program without weariness. The parts were as follows: sermon, Rev. Nehemiah Boynton; installing prayer, Rev. A. P. Foster, D. D.; right hand of fellowship, Rev. A. H. Plumb, D. D.; charge to the pastor, Rev. Arthur Little, D. D.; address to the people, Rev. Michael Burnham, D. D.; greeting of the churches, Rev. A. S. Gumbart of the Dudley Street Baptist Church. Plymouth Church, Lansing, from which Mr. Beale comes, voiced its good wishes through its representative, Hon. C. A. Gower.



CHARLES H. BEALE.

Mr. Beale is a native of Patchogue, L. I., and is about forty years old. His earlier ministerial relations were with Methodist churches, but since 1882 he has been connected with our denomination, serving the church in Cadillac, Mich., for four years and the church in Lansing, Mich., five years. He has been actively identified with Congregational interests in the State from which he comes, having been a useful member of the home missionary committee and of the board of trustees of Olivet College. For several years he edited the *Beacon*, the State Congregational organ.

NEW ENGLAND.

Boston and Vicinity.

The late Rev. J. H. Means, D. D., of Dorchester left \$1,000 each to Armenia College, Turkey, Normal Institute, Hampton, Va., New West Education Commission, Boston City Missionary Society and Bradford Academy.

Following the idea of the Boys' Brigade, the first girls' brigade of twenty-seven members has been formed at the Prospect Hill Church in Somerville.

Massachusetts.

Last Sunday will go on record as one of the most remarkable days in the history of the South Church, Peabody, Rev. G. A. Hall, pastor. Sixty-five persons were received into fellowship, fifty-eight on confession. The deep interest aroused by Evangelist Davidson's meetings still continues. The newcomers include prominent business men and many others who had been church attendants for years. A Brotherhood of Andrew and Philip is exerting an effective influence for good.

The Woburn Conference met in the church at North Woburn, Rev. T. P. Berle, pastor, April 24, every church being represented. The topic discussed was *The Church and the Adult Male: Are Our Churches Failing to Realize Their Possibilities in Reaching and Holding Men in Mature Life? If so, Why?*

Rev. G. E. Lovejoy reviewed, last Sunday, his first year with the church in Stoneham, during which time fifty-three persons have come into its fellowship, thirty-one on confession, the latter representing fruitage from the Sunday school, the Endeavor Society and the Boys' Brigade. The benevolences have trebled in amount.

The church at Wakefield had a delightful communion season last Sunday, when forty-one were received into fellowship. Although the church has been for many months without a pastor, there has been much religious interest. Recently, Rev. Walter Barton has preached on Sundays and has visited a number of families, thus opening the way for those who were ready to confess publicly their faith in Christ. The church will observe its 250th anniversary May 21.

Mr. R. A. Woods of the Andover House, Boston, opened his fourth series of lectures at Andover Seminary, May 3. The course will be on *Some Present Aspects of Social Ethics*, and the individual subjects are: *The Conception of Social Value*, *Social Ethics and Social Democracy*, *Industry and Social Ethics—Labor, Industry and Social Ethics—Capital, Culture and Social Ethics*, *Religion and Social Ethics*. The Society of Inquiry was addressed, May 3, by Superintendent Scott of the Massachusetts Reformatory at Concord.

At the Trinity Church, Gloucester, a May breakfast was successfully carried out May 1. The tasteful arrangements attracted a large number of people.

The church at West Gloucester, Rev. G. O. Jenness, pastor, has had its building repaired outside and in. Rev. Luther Farnham has given \$100 to constitute the church a "perpetual member" of the General Theological Library, Boston.—The church at Magnolia has just completed a new edifice, costing \$4,000.

Rev. T. C. Richards closed his four years' pastorate of the church in Dudley, May 1. Twenty-one have joined on confession and fifteen by letter. The Y. P. S. C. E., organized when he first came, numbers sixty-eight members. It has raised \$200 for the church and \$45 for missions. The Junior Christian Endeavor, organized by Mrs. Richards, numbers thirty. A new building of brick and stone, the gift of Mr. H. Conant, Pawtucket, R. I., has been built, a parsonage has been bought, the church has been incorporated, weekly offerings and free pews have taken the place of pew rentals, and the benevolent contributions have more than doubled. The church is free from debt. At the farewell reception, April 24, Mr. Richards was presented with a gold watch and Mrs. Richards with a sewing machine and to both \$80 was given.

At the annual meeting of the Essex North H. M. Alliance, held in North Church, Haverhill, April 25, there was an address by Mrs. C. W. Shelton on missionary life in the West, and a tribute was paid to the late Miss Annie Johnson of Bradford Academy.

The Acton Center and South Acton churches, which for some time past have employed the same pastor, are now working independently, because the people in each field feel that they need their own pastor.

Maine.

The church at Redd Beach, a branch of the church at Calais, has decided to complete its organization as an independent church. In connection with Robbinston, it is under the pastoral care of Rev. E. A. Harlow.

Three of the leading church singers of Portland left, May 1, for a year's sojourn and study in Europe. The last Sunday before sailing they sang at the Williston Church, which was crowded to its utmost capacity. A thousand, at least, of the city's choicest people accompanied the departing singers to the steamer, and one of the steamboat companies gave the churches the free use of a harbor boat to escort the steamer out of Portland harbor.—Under the auspices of the Men's Club, the evening audiences in April at the Williston Church, Rev. D. M. Pratt, pastor, ranged from 500 to 1,000 persons.

For four weeks the young people of the C. E. Societies and Epworth Leagues of Portland have been holding evangelistic meetings in the various churches. The services have been led by earnest young men, the pastors in turn giving a short opening address. Christians and others have been greatly quickened and encouraged.

Since the opening of the Bangor & Aroostook Railroad, the church in Island Falls, Rev. William Peacock, pastor, finds its audience-room in a school building altogether inadequate and is to erect an edifice at once.—The church at Sherman Mills, on the same railroad, Rev. I. C. Humpus, pastor, begins extensive and needed repairs.

Rev. D. L. Yale of Ellsworth has arranged two

series of Sunday evening lectures on American Principles and Home Life, some of them given by laymen.—Special services have been held at New Vineyard, the five members of the Andover Band, ministering in neighboring churches, taking part.—New Sharon has held meetings under the charge of Evangelist Harris Mitchell.

An effort is being made under Rev. Francis Southworth to procure an edifice at Bethel Point, Harpswell, where Capt. G. W. Lane has established a Sunday school and religious services.—The church in Freeport has held public worship in the Town Hall since its building was burned.

At the close of Dr. W. E. Griffis's course of eight lectures at Bangor Seminary on the Religions of China and Japan the audience, which had followed him with deep interest, passed a minute expressing its appreciation of the great value of the course and the hope that it would stimulate Bangor students of today to devote themselves to missionary service in Oriental lands, as several of their predecessors have already done. The minute, which was moved by a member of the faculty who was in the original Japan expedition under Commodore Perry and seconded by a former teacher in the Royal School in Corea, closed thus: "In these days, when so many seem carried away with the fascination of the ethnic religions, it has been specially gratifying to us to witness in our lecturer such vigorous and commanding confidence in the immeasurable superiority of the gospel of Jesus Christ."

New Hampshire.

The church in Jaffrey has held special meetings conducted by Rev. Albert Bryant. A new interest pervades the church and community.

Applications from nearly every State in the Union are constantly coming from ministers seeking pastorates in New Hampshire. But the H. M. S. has only four vacancies at present in churches under its care. It is also an unusual fact that the missionary field of the State has not a single opening for summer service of theological students. The churches which have been supplied thus heretofore have pastors of their own or have joined with other churches.

A home missionary rally, arranged by the pastor, Rev. E. T. Farrill, was held at Lebanon, April 29. Dr. W. A. Duncan and Rev. Messrs. G. H. Hubbard, G. H. Guttererson and A. T. Hillman were the speakers. A series of rallies under the lead of Rev. A. T. Hillman, secretary of the New Hampshire Missionary Society, has also been held at Lancaster, Littleton, Laconia, Plymouth, Keene, Manchester, Milford, Newport and Hillsboro Bridge, with addresses by the secretary and Rev. Messrs. W. G. Puddefoot, G. H. Hubbard, C. W. Shelton, G. A. Hood and G. H. Guttererson.

The late Mrs. S. A. Knowles of Manchester left \$15,000 to the Chester church, besides other bequests to missionary work.—Among the nine who united with the First Church, Concord, were four Armenians from Turkey.

Vermont.

A university extension class of thirty members, under the lead of the pastor, Rev. E. A. George, has held bi-weekly meetings in Newport during the winter. Professor Wells of Dartmouth College has given two lectures. The pastor thinks the class has extended the mission of the village church and added to the spirituality of the town.

Rhode Island.

The Pilgrim Church, Providence, organized in June, 1869, has a membership of over 400, with a beautiful edifice which cost \$42,000.—The church in Westerly, Rev. S. H. Woodrow, pastor, has expended about \$5,000 in improvements during the year.

Connecticut.

The church in Shelton voted, April 30, to erect a building.—The past year at Plantsville has closed successfully. A band of Christian Crusaders has benefited the church by its work.

The third course of alumni lectures at Hartford Seminary was completed, May 8, by Mr. Rush Rhees of Newton Theological Seminary. His theme was The Psalms of Solomon, Their Historical Setting and Significance and Their Religious Ideas.—A unique service was held in Hosmer Hall Chapel, Hartford, May 2, in memory of Mr. Edward N. Anderson. The service consisted of choruses by the Rheinberger Club, of which Mr. Anderson was conductor, and addresses by Rev. E. M. Chapman of Worcester and President C. D. Harttrant. Mr. Anderson was successful in developing the life and music of Central Church, Worcester, of which he was called "the musical pastor." He had devoted his energy and ability to the school for church musicians maintained in connection with Hartford Theological Seminary.

MIDDLE STATES.

New York.

Special services have been held since Jan. 1 in the Union Evangelical Church, Corona, L. I., Rev. W. J. Peck, pastor. Many conversions are reported. As an outcome of these meetings a dance hall at Corona Heights has been opened for gospel services and the Sunday dance has been abandoned. Evangelists from New York City are assisting in the meetings.

At the meeting of the Central Association at Elbridge, May 1, 2, the sermon was preached by Rev. E. C. Olney. The subjects of addresses were: What Christianity Has Done for Woman, The Story of the Woman's Boards, The Kingdom of God in the Community, in the Social Life, in Business, in Politics. In his discussion of Education for the Kingdom Rev. E. N. Packard, D. D., criticised the attitude of President Gates and Dr. Herron upon the relation of the church to the kingdom. In the pastor's hour these themes were considered: Devotional Reading, The Holy Spirit in the Preparation and Delivery of Sermons, The Devotional Use of the Bible, and Prayer and Effort for Individuals.

THE SOUTH.

Texas.

At the Denison church, Rev. W. S. Hills, pastor, thirty-eight have been received on confession and four by letter during the present pastorate of ten months. The congregations have increased from thirty-five to 125 and the Sunday school and Y. P. S. C. E. are flourishing. The financial condition of the church is good, so that it now has a share in the city mission work.

THE INTERIOR.

Ohio.

Rev. A. D. Barber, now eighty-three years old, is doing efficient work in Castalia as preacher and pastor. He often walks five miles a day making pastoral calls. The church has been greatly blessed by fifteen days' special services led by Rev. A. T. Reed, who was first drawn to the ministry under Father Barber's influence.

The church in Conneaut celebrated its seventy-fifth anniversary, April 14, 15. A historical sermon was preached by Rev. R. O. Post. Reminiscences and letters from former pastors and absent members formed part of the program.

At the annual meeting of the First Church, Painesville, its treasurer reported all bills paid and \$210 on hand. At the same meeting the free seat system was unanimously and harmoniously adopted. The Odd Fellows' fraternity worshiped with the church April 29.

Plymouth Rock Conference met at Fairport Harbor, May 1, 2, and discussed The Church Evangelistic, The Church and the Kingdom, The Church a Ministering Body, The Church and the Bible, The Church and the Social Life of the Community, and Consistent Lives a Source of Strength to the Church.

The council called by Olivet Church, Cleveland, to consider the question of receiving the church into fellowship met May 1 and adjourned to May 15 without taking action.

Illinois.

The Central West Association meeting was at Elmwood. The sermon was preached by Rev. G. A. Francis. Congregationalism was considered in its Genesis, Record and Field. The subjects of other addresses were: Is the American Pulpit on the Decline? The Ideal Layman, Minister and Church; Church Machinery, How Much? The Relation of the Minister to Municipal Affairs; Value of a Deep Missionary Spirit.

Indiana.

The State executive committee and Superintendent Curtis are engaged in the serious problem of the equitable adjustment of the decreased apportionment to the various churches in the State. The meeting was held April 24, at which a schedule was prepared. Several of the churches are engaged in building houses of worship. It is hoped to raise an amount sufficient in the various fields to avert disaster. The churches and missionaries are responding with good cheer to the extreme demands made upon them.

Plymouth Church, Fort Wayne, has enjoyed much prosperity since entering its new building in November. Sixty-four members have been received.—At the last Congregational Ministers' Meeting, Indianapolis, Rev. James M. Lewis read a carefully prepared review of John Fiske's book, The Idea of God and the Destiny of Man.—Rev. Messrs. J. M. Sutherland and J. R. Mason of Michigan are to make a summer campaign of two months in Indiana in special evangelistic services.

Michigan.

The First Church, Detroit, has received into its membership since Jan. 1 ninety-eight persons, over one-half of them coming upon confession of faith.

The new church at Detroit was organized, April 12, under the name of Brewster, after Elder William Brewster. Rev. M. H. Wallace was installed its pastor on the same day. This is one of the most promising enterprises undertaken by the Congregationalists in the city for many years.

Olivet Association met at Onondaga April 25, 26. The sermon was by Rev. W. L. Tenney. Topics were: How to Celebrate Children's Day, The Conditions under which the Church and the Pastor Can Do the Best Work, Results to Be Expected from Current Themes Proposed for the Improvement of Society, and Are Christian Endeavor Societies Integral Factors in Organized Church Life?

Eastern Association met at Romeo, May 1, 2. The papers and addresses were on The Church and the Kingdom of God, The Relation of the Church to the Community, The Enlarged Church, The Modern Church, Elements of Church Strength, Christian Co-operation, The Second Service, The Blakelee System of Sunday School Lessons and Applied Christianity.

THE WEST.

Iowa.

The Mondamin church, which has been without a pastor for a number of years, has had a revival.—At the meetings in Wells and Hebron, under the direction of Rev. N. L. Packard, about thirty-five persons professed conversion.—Revival meetings are in progress at Hampton, Rev. J. W. Ferner, pastor. More than fifty persons have professed conversion.

Revival meetings are in progress at Britt in the Scandinavian church, Rev. C. O. Torgesen, pastor. Great interest and many conversions are reported.—The Garner church is erecting a house of worship, to cost \$1,800.—The church at Forest City has completed extensive improvements in its building, a new vestibule has been added and pews have taken the place of the wooden chairs.

The Central Association held its annual meeting at Reinbeck, May 1 and 2. The topics were: How to Extend the Kingdom of God, Why Are There So Few Men in Our Churches, Fellowship of the Churches and Mission Work.

At the meeting of the Mitchell Association in Nashua the sermon was preached by Rev. H. M. Herrick. The work of the missionary societies was presented by the pastor and by the women in their missionary hour. The addresses were on the Devotional Side of a Minister's Life, Would You Advise a Young Man Today to Prepare for the Ministry? The Church and the Kingdom, Pastoral Visiting, Giving and A Larger Hearing for the Gospel. Some time was given to the C. E. Societies of the association.

Minnesota.

Evangelist E. C. Lyons has held meetings in Lake Belt, with several conversions.—In Kanarazi special meetings have resulted in a number of conversions.

The Winthrop church, the only English-speaking church in the community, has in its membership representatives of nine different denominations. Much interest has developed under the new pastor, Rev. W. W. Newell.—A number of Swedish students at Winona have invited a theological student to preach for them during the summer.

Special meetings in Fairmount, directed by Evangelist E. C. Lyons, have resulted in many conversions and a desire on the part of about thirty persons to form a church.

Nebraska.

Mrs. H. S. Caswell, of the woman's department C. H. M. S., will spend most of the month of May speaking at different places in the interests of woman's work.

Utah.

After several years of moving about, the Provo church, Rev. Samuel Rose, pastor, has at last secured and dedicated a new edifice on which there is no debt.

PACIFIC COAST.

Washington.

As a result of two weeks' meetings of the Methodist and Congregational churches in Cheney, led by Evangelist J. D. Belknap, more than fifty out of a hundred inquirers have recently joined the churches and a number of the normal school students have arranged to unite with their home churches.

WEEKLY REGISTER.
Calla.

BEAN, Leroy S. (formerly Free Baptist), to West Ch., Portland, Me. Accepts.
 BRADSTREET, Albert E., to continue a year in Topsfield, Mass. Declines. Also to Oxford, Mass.
 CHOATE, C. W. (Christian), Yellow Springs, O., to Fairmount, Ind.
 CLARKE, A. T., Howard University, to supply at the Fourth Ch. (colored), Portland, Me.
 COLBURN, Henry H., Danbury, N.H., to Brentwood, Me. Accepts.
 CROKER, John, to Pres. Ch., Ellsworth, Kan. Declines. To Kingsley, Ia. Accepts.
 ELY, Edward L., Red Cloud, Neb., to Cherry Hill and Saratoga Chs., Omaha. Accepts.
 EMERSON, J. L., to supply at Peru, Vt.
 EVANS, H. M., to the permanent pastorate at Bevier, Mo., where he has been supplying.
 HILLS, William S., to permanent pastorate of First Ch., Denison, Tex. Accepts.
 LEWIS, E. J., Yale Divinity School, to Storrs, Ct. Accepts.
 LINCOLN, Winfield S., Cleveland, O., to Richfield. Accepts.
 LLOYD, George, Lockport, Ill., to First Ch., Hunting-Lou, W. Va.
 LOERLIN, H. E., to Hay Springs, Neb. Accepts.
 MCALLISTER, W. C., Staples, Minn., to Hutchinson.
 PAYNE, Charles A., assoc. pastor, Plymouth Ch., Milwaukee, Wis., to Berlin. Accepts.
 PLANS, Norman, Cleveland, O., general missionary H. M. S. and S. S., to Central Ch., Cincinnati.
 RENSLOW, William E., Gilesum, N. H., to Warner.
 ROGERS, Arthur J., Chicago Seminary, to Columbus, Neb. Accepts.
 SHAW, Prof. H. H., to Marlboro, Vt.
 SHEAR, A. L., First Ch., Greenwich, Ct., to Eastern Ave. Ch., Springfield, Mass.
 TANGEMANN, G. D., Grant, Neb., to De Witt and Kilpatrick.
 TODD, David E., to permanent pastorate at Cameron, Mo.
 WESTFALL, Charles R., Chandierville, Ill., to Anna. Declines.
 WOODCOCK, Thomas J., Nora Springs, Io., to Lakeview. Accepts.

Ordinations and Installations.

BEALE, Charles H., i. May 3, Immanuel Ch., Roxbury, Mass.
 BUXTON, Wilson R., o. May 2, South Acton, Mass. Sermon, Prof. J. W. Churchill, D. D.; other parts, Rev. Messrs. Joshua Colt, Walcott Fay, W. J. Batt, R. H. Leavitt.
 CADY, George L., o. May 4, Benton Harbor, Mich. Sermon, Rev. H. N. Hoyt, D. D.; other parts, Rev. Messrs. D. F. Bradley, D. D., and M. M. Martin.
 EATON, Samuel, A. April 18, Hillsboro Center, N. H. Sermon, Rev. H. W. Pope.
 EVANS, Evan, o. May 2, New Preston, Ct. Sermon, Rev. F. A. Johnson; other parts, Rev. Messrs. B. M. Wright, H. C. McKnight, Austin Gardner, Charles Symington.
 SMITH, W. W., i. May 2, Portland, Ct. Sermon, W. L. Phillips, D. D.; other parts, Rev. Messrs. E. E. Lewis, T. E. Davies, I. C. Meserve and Thomas Simms.
 TIBBALS, William H., o. April 11, Lynne Ch., Ogden, Utah.
 TUTTILL, C. Julian, o. May 1, Memorial Ch., Saylesville, E. I. Sermon, Rev. George Harris; other parts, Rev. Messrs. J. Vose, D. B. E. C. Moore, J. W. Colwell, Alexander McGregor, P. W. Lyman.
 WILLIAMS, J. Byron, o. April 23, Coal Creek, Col. Sermon, Rev. J. B. Gregg; other parts, Rev. Messrs. Horace Sanderson, C. N. Fitch, M. A. Ellis.

Resignations.

BLENKARN, William T., Junction City, Kan., retires from active work.
 DICKSON, James M., Pilgrim Ch., Providence, R. I., to accept call to Reformed Ch., Brooklyn, N. Y.
 LAMBERT, Joseph, Elmwood Ch., Providence, R. I.
 LINCOLN, Winfield S., assistant pastor Bethlehem Ch., Cleveland, O., to accept call to West Richfield.
 PLUMER, Alexander R., Granby and Victory, Vt.
 ROCKWOOD, Frederick B., Hyde Park and Eden, Vt.
 SNYDER, Peter M., South Ch., Middleton, Ct.
 WATSON, Robert H., Kalamazoo, Mich.

Dismissions.

HILL, James L., Mystic Ch., Medford, Mass., April 26.
 RULAND, George W., Westmoreland, N. H., April 30.
 SLEEPER, William T., Summer Street Ch., Worcester, Mass., May 1.

Churches Organized.

SOUTH CHICAGO, Ill., April 27, Welsh. Forty-one members.
 GUINDA, Cal., April 18. Twenty members.

Miscellaneous.

ALLIS, W. B., has not been called to Manchester, N. H., as reported.
 BERGER, M. L., has returned to Cleveland, O., from two months' vacation in Florida.
 BARDAWAY, G. W., has closed his pastorate at St. Petersburg, Fla., and gone to Longwood.
 HARRINGTON, C. E., formerly of Keene, N. H., has returned from seven months' absence abroad, and may be addressed at Concord, N. H.
 HARRIS, T. J., who closed his work at Hinesburgh, Vt., last January, has been re-engaged, to begin April 29.
 HAYWARD, J. S., has returned from England and resumes work at Wayzata, Minn.
 JONES, Lemuel, is supplying at the Clinton Ave. Ch., Albany, N. Y.
 JORDAN, William T., Deering, Me., is able to be out after his illness, but not to preach.
 MIX, Eldridge, has been engaged as a regular supply at St. Johnsbury, Vt.
 NOYES, W. L., formerly of Whiting, Vt., has begun work in Castleton.
 STEVENS, M. A., is supplying at Hopkins, Minn.
 VROOMAN, Frank B., receives \$500 as a gift from the Salem Street Ch., in Worcester, Mass., from which he retires.
 WATSON, C. C., Chestnut Street Ch., Lynn, Mass., will continue as pastor, with an addition of \$400 to his salary.

OTHER CHRISTIAN WORK.

Bishop Tuttle of Missouri has joined the Auxiliary League of the Salvation Army.

The Evangelistic Association of New England will hold its seventh annual conference for pastors, evangelists and business men in Boston, May 15-17. Among the speakers will be Rev. A. C. Dixon, D. D., of Brooklyn, N. Y., the leader of the great religious movement in Brooklyn and New York during the past seven months, Mrs. E. M. Whittemore, for years identified with rescue mission work in New York, and Rev. Father A. Lambert, the Redemptionist priest. The meetings will be held in Bromfield Street, Park Street and Clarendon Street Churches.

The Congregationalist Services, No. 15*

An Order of Worship for Children's Sunday

{The congregation will please observe carefully the directions printed in small type between brackets wherever they occur in the Service. }

ORGAN PRELUDE.

HYMN. [This is an optional hymn, to be omitted when desired. It is especially designed for use as a processional hymn, but it may be sung in place of any hymn following, when so announced.]

Brightly gleams our banner.—ST. ALBANS.

INTRODUCTORY SENTENCES.

MINISTER.—The mercy of the Lord is from everlasting to everlasting upon them that fear him,

These readings are continued by the use of the following passages, which are printed in full in the services as published in pamphlet form: Ps. 103: 17, 18; Isa. 54: 13; Acts 2: 39; Ps. 148: 12, 13.

DOXOLOGY. {The congregation will rise and sing.}

Praise God, from whom all blessings flow.—OLD HUNDRED.

PRAYER. [By the minister and people.]

MINISTER.—Let us pray.

Our Father in heaven, the Lord and Guide of our lives, and the Giver of all our good things; we bow before thee now with humble and grateful hearts. That thou art mindful of little children, and sufferest them to come to thee.

PEOPLE.—We praise thee, O God.

That thou watchest over us in the darkness, and in the light:

We praise thee, O God.

That we have minds that can think about thee, and thy will concerning us:

We praise thee, O God.

That we find delight in thy works; in the beauty of the sky and the earth; in the stars and the flowers:

We praise thee, O God.

That we can read good books, and love good men and women; that we have the power to praise thee, and the grace to pray:

We praise thee, O God.

That we can read in our own tongue the story of Jesus, the Lover of little children, the Friend of the needy, the Saviour of the sinful:

We praise thee, O God.

That thou callest us to be followers of Jesus in childhood and youth:

We praise thee, O God.

From yielding to the faults which easily beset us:

Good Lord, deliver us.

From pride and selfishness; and from all unkind thoughts, and words, and deeds:

Good Lord, deliver us.

From profanity, untruthfulness, vulgarity, and impurity; from showing disrespect to the poor, the aged, and the unfortunate; and from all cruelty to birds and animals:

Good Lord, deliver us.

From bad companions and bad reading; from evil thoughts and evil manners:

Good Lord, deliver us.

Give us grace to keep our hearts with all diligence, that we may be kept from wishing and willing anything that would injure ourselves or others:

We beseech thee to hear us, O God.

Help us in our homes, at school, and on the street, in all places and at all times to speak the truth and to do the right:

We beseech thee to hear us, O God.

Show thy mercy unto all poor and sick children, and comfort all troubled hearts in our midst:

We beseech thee to hear us, O God.

Bless our parents, brothers, sisters, friends, teachers; and draw us all to the mind of Christ:

We beseech thee to hear us, O God.

THE LORD'S PRAYER. [In unison.]

HYMN. {The congregation will rise and sing.}

Lord, this day thy children meet.—PLEYEL.

RESPONSIVE READING.

MINISTER.—O Lord, our Lord, how excellent is thy name in all the earth!

PEOPLE.—Who hast set thy glory above the heavens.

These readings are continued by the use of the following passages, which are printed in full in the services as published in pamphlet form: Ps. 8: 2, 34; 3; Prov. 8: 32, 33; Ps. 34: 12-14; Sol. Song 2: 11-13; Ps. 104: 24; Matt. 6: 28-33.

ANTHEM OR SOLO. [Consider the Lilies.—PINSUTI, is suggested as a suitable offering.]

*[Or this hymn may be sung by the congregation.]

*All things beautiful and fair.—TRUSTING.

PRAYER. [By the minister, followed, when desired, by a musical response by organ or choir.]

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SCRIPTURE LESSON.

These readings are continued by the use of the following passages, which are printed in full in the services as published in pamphlet form: Col. 3: 20, 21; Ex. 20: 12; Matt. 18: 2-6; Luke 18: 16, 17; Mark 10: 14-16.

CHRISTENING AND DEDICATION OF CHILDREN. [Omitted when so desired.]

[As the baptismal group takes its place the above solo, the following chant, or any suitable hymn, may be sung.]

1. The mercy of the Lord is from everlasting to everlasting upon | them that | fear Him || And His righteousness | unto | children's | children.
2. To such as keep His | core | nant || And to those that remember His com | mandments to | do— | them.
3. Suffer the little children to come unto Me, and for | bid them | not || For of | such . . is the | kingdom . . of | heaven.
4. For the promise is unto you, and | to your | children || And to all that are afar off, even as many as the | Lord our | God shall | call.

BAPTISMAL CHANT. [As the baptismal group retires this passage may be chanted.]

1. Then will I sprinkle clean | water . . up | on you || And | ye shall | be— | clean :
2. A new heart also | will I | give you || And a new spirit | will I | put with | in you,
3. And I will take away the stony heart | out of . . your | flesh || And I will | give . . you a | heart of | flesh.
4. I will pour my Spirit up | on thy | seed || And my | blessing . . up | on thine | offspring :
5. And they shall spring up as a | mong the | grass || As | willows . . by the | water | courses.

HYMN. [When the chant is not sung the congregation will rise and sing this hymn as the baptismal group retires.]

I think, when I read that sweet story of old.

PRESENTATION OF BIBLES. [Omitted when so desired.]

HYMN. [When the preceding hymn has not been sung the congregation will rise and sing.]

By cool Siloam's shady rill.—SILLOAM.

[When the services of christening and presentation are both omitted either hymn on this page may be sung, according to announcement, before the sermon.]

ADDRESS OR SERMON.

OFFERING. [For the Sunday school missionary work.]

[Here the minister may speak briefly concerning the work and needs of the Society to which the offering is intrusted.]

[While the offering is being received an appropriate passage may be sung by a choir or read by the minister.]

CLOSING HYMN. [The congregation will rise and sing.]

Saviour like a shepherd lead us.—SHEPHERD.

BENEDICTION. [The congregation standing.]

MINISTER.—The Lord bless us, and keep us: the Lord make his face to shine upon us, and be gracious unto us. The Lord lift up his countenance upon us and give us peace. Amen.

[The Amen may be sung as a response by a choir.]

ORGAN POSTLUDE.

NOTE.—The above Order of Worship is published as an eight-page pamphlet, with hymns and music printed in full. Price 100 COPIES, 60 CENTS, postpaid; less than 100 copies, one cent each, postpaid. The Congregationalist Services are issued semi-monthly—a complete service, with music, in each issue. Subscription price, series of 1893-94, 25 cents.

1. Thanksgiving; 2. Pilgrim Fathers; 3. Christmastide; 4. The New Year; 5-8. EVENTIDE SERVICES: 5. The Forgiveness of Sins; 6. Trust in God; 7. The Days of Thy Youth; 8. The House of Our God; 9. Passiontide; 10. Easter; Nos. 11-13. EVENTIDE SERVICES: 11. The Homeland; 12. Humility; 13. God in Nature; 14. The Way of Peace (Memorial); 15. Children's Sunday; 16. National. Address all orders, which must be accompanied by cash, to

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BIOGRAPHICAL.

HON. JOHN JAY.

This distinguished descendant of Huguenot stock, a grandson of the first chief-justice of the nation, was born June 23, 1817, in New York City, where he died, May 5. He was ever the friend of the distressed, whether African or Irish. As a lawyer he took high rank. As a politician and statesman he participated in the organization of the Republican party in New York State. He was our national representative in Vienna from 1869 to 1875. In 1877 he was chairman of a commission charged with the investigation of the New York Custom House, and for many years he was member of the New York State Civil Service Commission. As a philanthropist, a staunch defender of the oppressed, a resolute opponent of the Roman Catholic hierarchy in its political aspirations in this country and as a friend and promoter of good works, art and patriotism he has made a noble record and well sustained the fame and honor of his ancestors.

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THE BUSINESS OUTLOOK.

The prospect improves for an early settlement of the tariff problem. Apparently the Democratic senators have found a basis of compromise, and current Washington reports indicate that the amended bill will be accepted by the House. The changes in the bill as made since it passed the House, however they may be regarded by the political theorists, are without question favorable to individual branches of industry. The new bill, in fact, is but a modified protective tariff law. The passage of the measure as now amended by the Senate will not have the severe effect upon many manufacturing industries that the Wilson bill would have had. But what is needed now is the prompt enactment of the measure. There is no disputing the statement that this is one of the most important of the chain of events needed to restore confidence in business circles, revive industry and renew employment.

The progress made thus far by the crops is very satisfactory, but is not a fact upon which to bank with safety. The crops are not made with the sowing. Still, it is encouraging to read of a good start and promising indications. Our manufacturers of boots and shoes, of cottons and woollens and of many other goods are complaining of the lack of Western demand. The farmers have no money with which to buy and storekeepers in the Western country are loth to stock up with goods in the face of such facts. A good crop would do much to re-create a Western demand for the product of New England mills.

With easy money confidence does not revive, nor will it save by slow degrees, and such violent demonstrations by strikers as we now see are just in season to kill off what little recovery of confidence does show itself. With much in the future to stimulate hope, the present has enough to prevent any undue haste to anticipate better times. One great railroad strike has been settled, but by making great concessions to the strikers. The great strike of miners is still in progress, but conferences of employers and employed are being arranged. A half-dozen violent outbreaks in various sections of the country have been promptly suppressed, save in the coke regions of Pennsylvania, where mob law seems to prevail.

In New England we find the Fall River mills producing at a great rate and piling up goods in their storehouses. Other New England cotton mills are finding but a slow demand for their goods. The indications are that the business of the summer months will be very light, profitless and that mill hands will have but little work.

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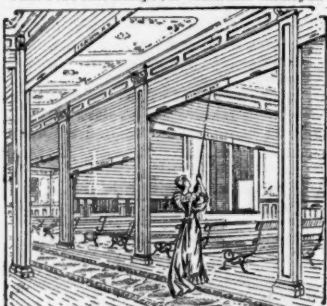
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ADDITIONS TO THE CHURCHES.

	Conf. Tot.		Conf. Tot.
CALIFORNIA.			
Bloomington,	10 14	Wellesley,	5 8
Guinda,	— 20	Westboro,	4 5
Murphy's,	3 3	Worcester, Central,	3 3
Oroville,	12 12	Old South,	9 22
Paso Robles,	— 32	Piedmont,	2 7
Tulare,	— 1	Pilgrim,	9 15
		Union,	4 9
		Plymouth,	9 12
CONNECTICUT.			
Bridgeport, Park St.,	40 42		
Danbury,	10 16		
East Lyme,	5 9		
Hartford, Fourth,	14 15		
West,	— 8		
Morris,	— 5		
Southington,	10 10		
IDAHO.			
Genesee,	9 9		
ILLINOIS.			
Big Woods,	17 25		
Chicago, Douglas	— 6		
Park,	— 41		
South, Welsh,	— 40		
Farmington,	— 8		
Morris,	8 8		
River Falls,	— 4		
INDIANA.			
Andrews,	4 8		
Fort Wayne, Plym-	5 10		
outh,	— 3		
Indianapolis, Fellow-	10 17		
ship,	— 4		
Plymouth,	6 9		
Porter,	— 17		
IOWA.			
Cedar Rapids, Beth-	17 19		
any,	— 15		
Charles City,	— 5		
De Witt,	19 19		
Hampton,	— 26		
Harlan,	— 3		
Lakeside,	23 23		
Le Mars,	10 10		
Madison Co., First,	24 24		
Marshalltown,	19 19		
Mondamin,	— 10		
Ryan,	— 20		
Rock Rapids,	— 7		
Shell Rock,	20 20		
Weaver,	— 7		
KANSAS.			
Carson,	— 46		
Collier,	— 7		
Downs,	20 20		
Kiowa,	— 11		
McDonald,	7 7		
Topeka, Central,	— 10		
First,	— 14		
Wellington,	1 3		
KENTUCKY.			
Newport, York St.,	50 50		
MAINE.			
Bethel,	9 11		
Milltown,	2 2		
Portland, Williston,	8 9		
MASSACHUSETTS.			
Boston, Berkeley	9 19		
Temple,	3 3		
Boylston,	1 3		
Highland,	— 2		
Immanuel,	7 13		
Maverick,	— 5		
Mt. Vernon,	6 11		
Park Street,	4 5		
Phillips,	8 18		
Second, Dorchester,	— 1		
Shawmut,	17 23		
Union,	3 4		
Winthrop,	4 4		
Chelsea, First,	1 5		
Concord,	1 3		
Haverhill,	12 20		
Center,	13 19		
Hyde Park,	2 7		
Lowell, First,	6 7		
Lynn, First,	58 65		
Malden,	12 17		
Millbury, First,	12 15		
Second,	18 25		
Peabody,	3 3		
Pittsfield, First,	9 6		
Rockport,	33 41		
Somerville, Broad-			
way,			
South Sudbury,			
Stoneham,			
Wakefield,			
MICHIGAN.			
Benton Harbor,	10 13		
Cedar Springs,	11 16		
Charlevoix,	— 9		
Eaton Rapids,	10 11		
Frankfort,	4 7		
Hudson,	2 6		
Kalkaska,	— 6		
Kinderhook,	101 101		
Lake Odessa,	11 16		
Manistee,	25 30		
Perry,	5 5		
Reed City,	5 8		
St. Johns,	8 8		
Six Lakes,	16 16		
MINNESOTA.			
Austin,	84 86		
Freeborn,	4 6		
Kanabozzi,	6 6		
Lake Bett,	9 9		
Pelican Rapids,	3 4		
St. Charles,	5 5		
St. Cloud,	12 24		
Staples,	4 4		
MISSOURI.			
Kansas City, Chelsea	3 3		
Place,	— 42		
New Cambria,	8 9		
St. Louis, Covenant,	10 17		
First,	21 31		
People's,	— 5		
NEBRASKA.			
Bertrand,	— 5		
Clark's,	— 3		
David City,	3 5		
Geneva,	5 5		
Seward,	— 3		
NEW HAMPSHIRE.			
Concord, First,	6 9		
Durham,	8 9		
Hampton,	14 15		
Jaffrey,	— 8		
Newport,	2 3		
NEW YORK.			
Brooklyn, Rochester	1 3		
Ave.,	80 86		
Jamestown,	5 5		
NORTH CAROLINA.			
Charlotte,	5 5		
OHIO.			
Chagrin Falls,	— 5		
Charlevoix,	— 9		
Massfield, First,	— 82		
Pittsfield,	3 7		
OKLAHOMA.			
Seward,	— 22		
West Guthrie,	— 15		
OREGON.			
Corvallis,	2 2		
Gaston,	7 7		
PENNSYLVANIA.			
Allegheny, First,	30 35		
Philadelphia Central,	6 14		
RHODE ISLAND.			
Bristol,	26 64		
Providence, Pilgrim,	20 28		
SOUTH DAKOTA.			
Aberdeen,	9 18		
Meekling,	9 9		
Mission Hill,	8 13		
Pierre,	4 7		
Ree Heights,	5 5		
WASHINGTON.			
Chelan,	4 5		
Everett,	3 8		
Pleasant Prairie,	— 13		
WISCONSIN.			
Cooksville,	— 3		
Watertown,	5 7		
WYOMING.			
Rock Springs,	47 47		
TOTAL.			
Conf.,	1,376	Tot.,	2,321
Total since Jan. 1.	Conf., 9,960;	Tot., 17,815.	

Total since Jan. 1. Conf., 9,960; Tot., 17,815.

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MR. MOODY IN SALEM.

The churches of Salem and the surrounding towns were cheered by the announcement that Mr. Moody had accepted an invitation to labor with them for ten days, from April 21. The Cadet Armory, accommodating 2,000 persons, was engaged and a chorus of 300 voices was organized. Preliminary union meetings were held by Evangelist Bliss and Mr. Jacobs, who leads the singing. A deep and general expectation of a large blessing pervaded the community and non-church-goers expressed their pleasure in the thought of hearing him.

The great hall was crowded every night and generally in the afternoons with an interested and respectful audience. Christians predominated largely, but many who had no religious affiliations were present at every meeting. Mr. Moody spoke with his usual directness, pungency and picturesqueness. The Old and New Testament characters seemed to appear before the congregation to teach the eternal truths for which they stand. Popular self-delusions, foibles, excuses, subterfuges, whereby many are losing influence and power, were mercilessly exposed.

The "refuges of lies," beneath which multitudes are trying to hide, were swept away. By anecdote and searching revelation of gospel principles he impressed on mind, heart and conscience the claims of Christ.

The inquiry-room was full after every service. A large company of workers were cheered by the privilege of pointing many to the Saviour. The fruits of the work are by no means apparent yet, though more than 400 cards have been received from those who have sought to know the way of life. The universal regret is that Mr. Moody's stay is necessarily so short. The impression of his words and methods has been favorable, even among many of his auditors who have no sympathy with evangelical doctrines. Mr. Jacobs is an inspiring leader, with a voice not less powerful and agreeable than Mr. Sankey's. He also conducts children's services in a pleasing manner. In the overflow meetings, which were held almost every evening, Mr. Bliss was a valuable helper.

As a result of this brief campaign, the churches are greatly quickened, Christian fellowship has been delightfully emphasized, souls have been born into the kingdom and the old gospel of Christ and Him crucified has been set forth as being still the need of this self-sufficient, troubled age. The Lord bless

Mr. Moody and long continue his life to publish the glad tidings of peace is the earnest prayer of hosts of new friends in this old city. They who have known him long all the more "highly esteem him in love for his work's sake."

EDUCATION.

— Radcliffe College, Cambridge, has received a legacy of \$150,000 from Mrs. Sarah Parker of Roxbury.

— George F. James, well known in university extension work, has been elected professor of pedagogy in the University of the City of New York.

— Dr. Pepper, provost of the University of Pennsylvania, has resigned the position he has filled creditably for thirteen years. He has never accepted any salary and has given from twenty to thirty thousand dollars a year to the institution. A check for \$50,000 accompanied his letter of resignation. During his term of service the property of the university has increased in value fivefold.

The fearful unbelief is unbelief in yourself. — Carlyle.

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BOSTON MINISTERS' MEETING.

A large audience was present at Pilgrim Hall last Monday morning to hear the discussion of the Norwegian System of Regulating the Liquor Traffic. Mr. S. B. Capen, the first speaker, said that it is much easier to speak on this subject than it was a few weeks ago, because public opinion has been undergoing a remarkable change in Massachusetts. Intelligence is being spread, the people are becoming interested and are being educated as to the purport and aim of the bill now before the Legislature. Mr. Capen favors the bill because he is entirely dissatisfied with the present system of license in our cities, and because it gives an opportunity to work to get rid of the saloon without sacrificing principle. If we are living in towns where there is a majority for license we shall have the right to say what kind of license we prefer. The bill allows the system, where adopted, to be carried on for three years. When no license is voted for one year, the saloon keeper locks up his store and goes to work for a change next year. This system is the speediest practical step toward prohibition. It is the best way to help municipal reform.

Rev. John Graham Brooks, who has studied the subject abroad for several years, said that the system in Sweden had a purely temperance origin. Distillers have spent fortunes in disseminating there their arguments against it, and will do the same here. After giving in outline the working of the system, Mr. Brooks eloquently enforced the fact that the only way to overcome the liquor power is to break the alliance of the passion for gain with the passion for drink and the alliance of both with politics. Gambling, lust and drink passions are bound together. While they so remain, prohibitory laws will not destroy the saloon. In Sweden and Norway, under the Norwegian system, saloons have decreased more than sixty per cent. and liquor drinking more than one-half. A chart was displayed, showing the contrast in this matter between these and other countries. Prof. Francis G. Peabody of Harvard pointed out that the opposition of the bill came from the dead weight of indifference in the greater part of the community, from liquor dealers and from some of the old guard of temperance workers, who felt that to have anything to do with the liquor business was contaminating. This proposed bill was a far more formidable attack on the liquor traffic than prohibition efforts and will be met by slander, abuse and every form of misrepresentation. But in these days those who would help their fellowmen cannot be content to denounce evil. They must go down where it works and grapple with it and overthrow it on its own ground.

BOSTON SUPERINTENDENTS' UNION.

A larger attendance than usual was present in Berkeley Temple, last Monday evening, owing to the request that members invite the secretaries and treasurers of their schools. Messrs. John Gilchrist and Arthur W. Hale spoke on the Duties of the Assistant Superintendent, from the standpoint of the superintendent and from the standpoint of the assistant, respectively. The careful choice and training of the assistant were emphasized so that he might relieve the superintendent as much as possible, and fill his place when necessary. To this end the assistant should be equal in ability to the superintendent and have an opportunity to conduct the school at regular intervals.

Rev. G. M. Boynton, D.D., spoke on the duties of the secretary and treasurer from everybody's standpoint. Accuracy, promptness and honesty were named as the chief qualifications, the end being more important than the means. The secretary or treasurer who fills his office well can be of great assistance to the superintendent in various ways. It was strongly urged that all money distributed by the Sunday school and all branches of the church should finally pass through the

hands of the church treasurer in the name of the church.

OBERLIN THEOLOGICAL COMMENCEMENT.

Not since the theological Commencement was removed from the Commencement week of the college and given a separate place earlier in the spring has the occasion attracted such general attention or such large audiences as this year. Thursday, May 3, a score of theological graduates received their degrees, the graduates of the English course receiving certificates of completion of that course.

Instead of the usual orations by the graduates, Dr. Washington Gladden delivered an able address on the theme What Is Christ's Law? The question whether the Christian is bound to love his neighbor better than himself was discussed and answered in the negative. Sheer altruism was held to be as unphilosophical and un-Christian as sheer egoism, and the law of Christ was shown to be the only sound rule, morally and socially. The address before the theological alumni by Rev. W. E. Barton, entitled One of the Gospel's New Beginnings, was listened to with interest by an unusually large audience.



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Deaths.

(The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting words to a line. The money should be sent with the notice.)

REV. JOHN MORGAN THOMAS.

For more than half a century a faithful minister of Jesus Christ, passed from the labors of earth to the presence of his blessed Lord and Master, in Alliance, O., March 21. He was born in Wales, but emigrated to this country in 1849, returning in 1850 for the purpose of marriage to Miss Sarah P. James of Gofry House, Llanover, Wales. In 1852 he again came to this country and made it the land of his adoption. When the Civil War broke out he was among the first to enlist, becoming chaplain of the 155th Pennsylvania Volunteer Infantry. He held pastorates in New York City and in various places in Ohio and Pennsylvania. He was a man of versatile talents, especially gifted as a musician and poet. He had published a large amount of sacred music. Among his literary remains are many valuable papers which will be used by his sons in the preparation of his biography. Nine children were born to Mr. and Mrs. Thomas, of whom seven reached maturity, six of them being still living. His death was caused by general debility consequent upon repeated attacks of la grippe.

DEACON JOSHUA HALE.

Captain Joshua Hale, senior deacon of the Belleville Church, Newburyport, Mass., died in the family mansion on High Street, April 18, at the age of eighty-one. He has been closely identified with all the interests of the community and ever since his childhood. He was the young manhood he was active in business in New York City and as captain of ocean-going ships. The youngest of ten children, seven of them sons, who became prominent in business circles, while one was president of Hobart College, the captain was destined to survive them all in a quiet life of invalidism in the house where he was born. Yet his strong sympathy, ever reaching out to the old associates of his earlier days and keeping him constantly in touch with the community, overcame the limitations of suffering and made him a most useful member of society. He avoided the excusable tendency of invalids to become wrapped up in themselves and in a truly Christian spirit devoted himself to his family with unflinching thoughtfulness. As husband, father and grandfather he did noble service to those who were about him and who became more dependent on him than they realized. His interest in every member of the church, every plan of the pastors and every event in the parish was as intense as if he were engaged in the active work otherwise than by his gifts, his sympathy and his prayers. He had the sense of stewardship and his generous donations extended to the ends of the earth. His genial smile and ready response to any pleasantry, even in the dark and cloudy days, and the beautiful patriarchal relations which he sustained so long with his family and church will make his memory a pleasure for all who came within the borders of his influence. It was a great comfort for him to have to the end the brotherly ministrations of his pastor for nearly half a century. Rev. D. T. Fiske, D. D. A. W. H.

DEACON WILLIAM B. ROGERS.

William B. Rogers, youngest son of Moores Rogers and Mary Cushman, was born in Rochester, Mass., Sept. 1, 1812. At the age of twenty-one he was captain of a whaling vessel and made several successful voyages. In 1848 he went to California, and was afterwards for a short time in the merchant service. Later in life he was in the employ of B. F. Sturtevant, Boston, and resided for a number of years in Everett, Mass. In 1886 he removed to Mattapoisett, Mass., where he had spent his early years while Mattapoisett was yet a part of Rochester.

He united with the Congregational church of this place during the pastorate of Rev. William Fay, and was chosen deacon of the Congregational church in Everett while residing there, and, after his return to Mattapoisett was elected to serve in the same office in the church where he resided. His public profession of his faith in his Saviour and his purpose to live a life of obedience to Him. The faithfulness of that service and his scrupulous conscientiousness in meeting the obligations devolving on him as an office-bearer in the church of Christ aroused no question to those intimately acquainted with him, as it was the privilege of the writer to be during the last three years of Deacon Rogers's life.

Most unassuming in his demeanor at all times, his strong moral convictions and his clear perception of truth made it a pleasure to meet him in social intercourse, and strengthened one's faith in the blessed reality that God reigns and that all will be well with those who are trusting in Him. This faith was most manifest in his last hours when the conviction came, after a very short illness, that he was about to go from the life he had enjoyed so much and from the wife whom he must leave to care for her in her feebleness or to fill his place of ministering love in the days that are to come. "It's all right. Just as God pleases. His will is best. So he passed from this world to the one that is 'far better' on March 28, 1894. So he lived as if he died, 'In the Lord.' He rests from his labors, and his works do follow him. His record is on high, but sweet remembrances are left to those who tarry here till they in like manner shall be called to pass beyond 'the river.'

MRS. JAMES P. WEEMAN.

Elizabeth True, wife of James P. Weeman, aged 73 years, died in Brunswick, Me., April 8, after a brief illness. On that Sabbath morning, as the church bells were calling worshippers to the earthly sanctuary, she heard the call of the Father to "come up higher," and join in a more glorious worship in "the temple not made with hands." Peacefully she entered in through the "beautiful gates."

Into the rest and the peace

Of God's own care.

Out of the dimness here

Into the glory there.

And on her face, as she passed in to meet her Saviour in whom she had trusted these many years, was the "radiance of the glad eternal morning." Mrs. Weeman was a true Christian, whose gentle, loving and cheerful character endeared her to a large circle of friends, and of whom it could be said, "Blessed are the pure in heart: for they shall see God." She leaves a husband and two daughters, who have the tender sympathy of their many friends.

MRS. SARAH W. SALISBURY.

Mrs. Salisbury, who died at her residence, the Franklin House, Stratton, April 11, was one of the members who organized the old First Congregational Church, nearly thirty years ago, her father being a deacon and her mother a devoted member of the same church. Since 1860 she had been connected with the New England Congregational Church, and that church sustains a serious loss in her death, whose several years she was a successful teacher in the Sunday school and in all the work and plans of the church was deeply interested, ready to devote her time and her means to its advancement. The bequests made in her will include one of

\$100 to the New England Congregational Church and one of \$50 to the pastor of the church.

She was a close reader and a deep thinker, and was well informed on matters of religion and regarding current events. She was a strong temperance advocate and for several years acted as secretary of the local W. C. T. U. Perhaps the feature of her Christian activity most worthy of notice was her private beneficence. She consecrated time and strength and means to this service, and facts which have incidentally become known show to how large an extent the needy ones of the congregation were indebted to her for gifts known at the time to herself and the recipient and the recording angel. Quietly, unostentatiously, she was walking in the footsteps of Him who "went about doing good."

"This woman was full of good works and aims deeds which she did."

Mrs. Salisbury survived her husband, Clark W. Salisbury, about twenty-five years. She leaves a large circle of relatives, most of whom reside in New England or the far West. Among the immediate relatives are a brother, Norman Y. Brintnall, of Boston, and a nephew and niece, Norman Y. Brintnall, Jr., and Miss Alma Brintnall Durell; the widow and daughter of the late L. L. Brintnall, Mrs. Kate Brintnall and Miss Elsie Brintnall, a brother of her husband, Henry Salisbury of Seneca, and an aunt, Mrs. Fisher of Buffalo.

Rev. Clarence F. Swift, pastor of the Congregational church, officiated at her funeral, assisted by Rev. Bostwick Hawley, D. D. Music was furnished by a quartet from the Congregational church choir.

SALTER EMERY.

Mr. Emery died in Melrose of pneumonia April 23. He was born in Sanford, Me., Aug. 22, 1818. When about eighteen years of age he united with the Congregational church in his native town. In 1862 he came to Boston and joined the Eliot Church, Roxbury, whence he removed to Melrose and became a member of the Congregational church in this place in 1862. He was a good man, tenderly beloved by his family and much respected by his friends and neighbors. He was a fine example of a Christian gentleman in the integrity and kindness of his character and the simplicity of his life. His wife, Rebecca, with whom he lived over fifty years, died last July. His death was a very painful one in its tender, personal attachment, and now he has gone to be with her—"absent from the body, present with the Lord."

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